

Dudley, Harold J.

History of Synod of N. C.

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Presbyterian Church in the U.S.

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BRIEF HISTORY OF THE PRESBYTERIAN CHURCH
IN NORTH CAROLINA

By Harold James Dudley

Six distinct nationalities have contributed to the establishment of Presbyterianism in North Carolina: English, French, Swiss, Scotch, German, and in recent years the Waldensians of Italy who located at Valdese. In addition, there are some 14,000 Negro Presbyterians in the State. The Presbyterian Church belongs to the Reformed bodies of Protestantism, numbering more than 50,000,000 in the world in 1963, second only to Lutherans among Protestants. In North Carolina today there are four distinct Reformed bodies; to wit, the Associate Reformed Presbyterian Church, which had its origin with the organization of Coddle Creek in Iredell County in 1753; the (German) Evangelical and Reformed Church, which established a permanent footing about the middle of the 18th century; the United Presbyterian Church in the United States of America, which made its first contact in North Carolina by sending the Rev. William Robinson as a missionary in 1742; and the Presbyterian Church in the United States, which separated from the previous denomination in 1861, but whose origin may be traced to the settlement of Scotch-Irish in Duplin County (at the time, New Hanover County) in 1736. The Presbyterian Church in the United States is the largest Reformed body in North Carolina, with a membership of approximately 160,000.

There were Presbyterian settlers in North Carolina from the beginning. The first permanent settler, George Durant, 1663, was a Scotchman, and according to George Bancroft, was a Presbyterian. His Geneva Bible, said to have been the first Bible brought to North Carolina, is still today preserved as a precious relic at the University of North Carolina. William Drummond, the first Governor, was also a Scotsman, and is said on authority to have been a Presbyterian. For many years

there was infiltration of Presbyterians among the wandering immigrants who settled the State. But it was not until the 18th century that the Scots of the Highlands and the Scotch-Irish from Ulster, whose background was mainly Presbyterian, settled in large numbers. By 1775 some 65,000 of them were settled in the Cape Fear and Piedmont regions.

The first permanent settlement of Scotch-Irish in North Carolina was that in New Hanover County (now Duplin) in 1736. Among those who settled there were the ancestors of William Rand Kenan, Jr., the railroad magnate, who was born in Wilmington. His paternal grandparents, five generations removed were Thomas and Elizabeth Kenan, who settled in Duplin County about 1730. The line of Kenans descended from them have been loyal Presbyterians. William Rand Kenan, Jr., 91 years of age, has been a benefactor of the University of North Carolina.

Grove Church at Kenansville is regarded as the oldest Presbyterian "Society" in North Carolina, though the Old Black River Church at Ivanhoe, not far away, has the distinction of being the oldest organized Presbyterian Church in the State.

The Scotch-Irish settled primarily in the Piedmont section of North Carolina, and emigrated from Pennsylvania, though lesser numbers came via Charleston, beginning about 1740.

Highland Scots emigrated directly to North Carolina, arriving at Wilmington and points west on the Cape Fear River, beginning about 1739. After the famous Battle of Culloden in Scotland in 1746, large numbers of them arrived every year down to the Revolutionary War.

Presbyterian ministers were late in coming to North Carolina. The Reverend John McLeod, who came in 1770, was the first to come directly from Scotland. Meanwhile itinerant missionaries, sent by presbyteries and synods to the North, visited the more than fifty Scottish communities in North Carolina. Among them was the Rev. Hugh McAden of Pennsylvania, who, beginning on July 29, 1755, made a tour of nine

months across the Piedmont section and through the Cape Fear region to Wilmington, preaching to both Lowlanders and Highlanders, "Old Side" and "New Side", before retiring from the State near Milton, whence he had entered, on May 6, 1756. Two years later he returned in order to become pastor of churches in New Hanover County. These were Grove at Kenansville, Goshen in Duplin County, Rockfish near Wallace, and the Welsh Tract. Ten years later he became pastor of several churches in present Caswell County, including Red House and Griers. He died in 1781, just before the British destroyed his home at Semora and exhumed and desecrated his body.

Preceding McAden, and by his influence, was the Reverend James Campbell, also from Pennsylvania, who arrived among the Gaelic-speaking Highlanders of the Cape Fear country, where he received the first call officially tendered to and accepted by a Presbyterian minister in the State. He became pastor of the famous Barbecue, Bluff, and Long Street Churches, in 1758.

Possibly the first Reformed minister to preach in North Carolina was the Reverend Claude Phillipe de Richebourg, a French Huguenot, who sojourned briefly at New Bern until forced to emigrate as a result of the Tuscarora Indian War, 1711.

The next Presbyterian minister known to have preached in North Carolina was the Reverend William Robinson, who visited North Carolina during the winter of 1742-1743. He died not too long afterwards, having established a reputation in Hanover County, Virginia, for which he is still remembered.

In 1751, the Reverend John Thompson, whose fame had been established during the "Old Side" - "New Side" controversy as a member of the conservative Synod of Philadelphia, settled "in retirement" near present-day Mooresville, the first minister of any denomination to locate in the Yadkin-Catawba Valley. He died two years later, but not before he had preached in numerous "societies" throughout the area, where today there are thriving churches which trace their origins to his labors.

In 1758, the Reverend Alexander Craighead, "firebrand" from Pennsylvania, arrived in Mecklenburg County, and became the first permanently installed minister west of the Yadkin River. He preached at the settlements which produced the famous seven (some say eight) churches which ring Charlotte: Rocky River, Sugaw Creek, Providence, Hopewell, Steele Creek, Poplar Tent, Centre, and Philadelphia.

Though Craighead died before the Revolution, he is credited with fostering the spirit that produced the "Mecklenburg Resolves". His biography before coming to North Carolina is among the most interesting of early Presbyterian ministers.

Two of the most distinguished of the early ministers were the Reverend Henry Patillo, of Virginia, and the Reverend David Caldwell, of Pennsylvania. Patillo was author of the first textbook printed and published in North Carolina. This was called a Geographical Catechism. Patillo was influential during the period preceding the Revolution. He served the Eno, Little River, Hawfields, Grassy Creek, Nutbush, and New Hope Churches located in Guilford, Alamance, Orange, and Granville Counties.

Dr. David Caldwell has been called by the late Dr. Charles Lee Smith the most distinguished educator in North Carolina during the 18th century. He served the famous Buffalo and Alamance Churches, near Greensboro. The former was known as an "Old Side" Church and the latter as a "New Side" church. He was renowned as teacher, preacher, and doctor. During the Revolutionary War, the British placed a price on his head. He died in 1824 just a few months before he would have celebrated his one hundredth birthday.

Other distinguished ministers of the Revolutionary and post Revolutionary period were Dr. Joseph Alexander, who, while serving the Sugaw Creek Church, opened an academy which later became Queen's College; Reverend Hezekiah Balch, who served in territory that later became Tennessee, a man often in "hot water" because of his "Hopkinsinianism"; Rev. Hezekiah James Balch, a brother or cousin of the Rev. James Balch who died at the age of 36 as Pastor of the Poplar Tent Church and is

distinguished as a signer of the Mecklenburg Declaration, and some say a co-author of that document; Reverend William Bingham, native of Ireland, who became a famous teacher at Wilmington, the University at Chapel Hill, Hillsboro, and other places; Reverend James Bowman, a missionary to the Natchez country; Reverend Adam Boyd, native of Ireland, whose father was a famous New England preacher, and who before entering the ministry in 1776, was editor of the Cape Fear Mercury, published at Wilmington; Reverend Samuel Craighead Caldwell, son of the noted Dr. David Caldwell, who was forced to resign as pastor of the Sugaw Creek Church because of his evangelistic fervor; Reverend Dougald Crawford, eccentric Ulster preacher, who preached briefly at Fayetteville, the old Bluff Church, and Longstreet, and who was drowned in the Gulf of Arran, returning home; Reverend Francis Cummins, who tutored Andrew Jackson; Reverend John DeBow, who died while pastor of the Hawfields Church from smallpox which he contracted while nursing the sick during an epidemic; Dr. James Hall, of Iredell County, famous as preacher, chaplain, teacher, and scientist, who was one of the two North Carolinians chosen as Moderator of the General Assembly of the Church prior to 1861; Dr. David Kerr, native of Ulster, who taught and preached at Fayetteville, and was the first teacher and acting president of the University of North Carolina, and later famous as a Federal judge in the Mississippi territory; Reverend Colin Lindsay, of Scotland, who was said to have been born after his mother was first buried and then resuscitated, learned, impetuous, often in trouble with his presbytery and the Synod, pastor of a number of churches in the Cape Fear region, deposed from the ministry for contumacy; Rev. John McLeod, Scot, and assistant to the Rev. James Campbell, who gave the silver communion service to the Bluff, Barbecue, and Longstreet Churches, captured as Loyalist Chaplain at the Battle of Moore's Creek Bridge; Rev. Thomas Harris McCaule, Revolutionary soldier, teacher, and preacher at Centre Church where the Synod of the Carolinas was organized in 1788; Rev. Samuel Eusebius McCorkle, D.D., noted

minister of the Thyatira Church and head of Zion-Parnassus Academy, prominently related to the University of North Carolina; Rev. James McGready, "father" of the second Great Awakening of America, who served the Speedwell, Stoney Creek, and Haw River Churches; Rev. Angus McDiarmid of Scotland, who was suspended for contumacy; Rev. Robert B. McMordie, Revolutionary Chaplain, who served the Statesville First Presbyterian Church (Fourth Creek); Dr. James McRee, distinguished scholar, ~~author of Life of Iredell~~, proponent of Western College; Rev. William Richardson, minister in the Waxhaws, uncle of William R. Davie, "father of the University"; Dr. Alexander McWhorter, President of Queens College and famous Revolutionary minister; Rev. John Robinson, renowned preacher and teacher at Kenansville, Rockfish near Wallace, Fayetteville, and Poplar Tent near Concord; Rev. James Tate of Ireland, who was an itinerant preacher and teacher in Wilmington, Fayetteville, and the Cape Fear; Rev. Robert Tate, who held the longest pastorate in Fayetteville Presbytery, 69 years, serving Black River, Rockfish, Brown Marsh, and other churches, dying at 93 in 1867; Dr. Moses D. Waddell, born and educated in Iredell County, President of the University of Georgia; Rev. James Wallis, Pastor of the Providence Church in Mecklenburg County, member of the Board of Trustees of the UNC; Rev. John Mackemie Wilson, famous preacher and teacher at Rocky River Church, Cabarrus County; *Rev.* Lewis Fleulleteau Wilson, born in the West Indies, practiced medicine before studying theology, pastor at Statesville and Morganton; and Rev. Robert Wilson, who because of his anti-slavery views was compelled to leave North Carolina for Ohio. Two other ministers who are remembered as having been deposed for heresy were the Rev. Robert Archibaid and the Rev. William C. Davis, the former for Universalism, and the latter for "~~false doctrines~~" ^{*doctrines*}, leading to his withdrawal from the Presbyterian Church in order to establish an independent Presbyterian Church.

While it is a fact that hundreds, if not thousands, of French Huguenots and Swiss settled in North Carolina, they have not been perpetuated as a distinct Reformed body. They have been absorbed by other denominations, including the Presby-

terian and the Evangelical and Reformed. Their names through their descendants, as well as geographical place names, testify to their presence and influence in the State.

The Waldensians, one of the most persecuted of European sects from the time of Peter Waldo (d. 1217), furnished a colony which settled at Valdese, N.C., in 1893. Today they have a flourishing Presbyterian Church with a membership of nearly 700 members, and are among the most substantial citizens of the State.

FIRST ORGANIZED COURTS

In 1683 the renowned Francis Makemie arrived in America. He preached from New England to the Carolinas and in the Barbadoes, making his home on the Eastern Shore of Virginia. He is regarded as the "Father of the Presbyterian Church in America", for it was his enthusiasm and influence that led to the establishment of the first Presbytery in America. The Court was organized in Philadelphia in 1706. There were then only seven ministers and not many more churches. By 1717 the body had increased sufficiently for division into three presbyteries, which meant the creation of the first Synod, known as the Synod of Philadelphia, organized by 13 ministers and 6 ruling elders.

In 1741 there was a schism in the denomination, which lasted until 1758, during which time there were the two Synods of Philadelphia and New York. At the time of the division there were six presbyteries and 43 ministers. The Synod of New York, known also as the "New Side" or "New Lights" were progressive and grew from 22 *ministers* to 72, while the Synod of Philadelphia, "Old Side", barely maintained the number of 22, so that at the union in 1758, there were a total of 94 ministers.

In 1755 the Synod of Philadelphia set off Hanover Presbytery, which included Virginia, the Carolinas, and all the territory south and west. At that time there were only eleven Presbyterian churches in North Carolina. They were Black River, Ivanhoe, (1740); Griers, Leasburg, (1753); Rocky River, Concord, (1753); Thyatira, Salisbury, (1753); Eno, Cedar Grove, (1755); Grassy Creek Stovall, (1755); Grove, Kenansville, (1755); Hawfields, Mebane, (1755); Red House, Semora, (1755); and

Sugaw Creek, Charlotte, (1755).

The first meeting of a church court higher than the Session of a local church to ^{be held} ~~meet~~ in North Carolina was the Presbytery of Hanover, which convened at Lower Hico (Barnett's, no longer in existence), in Person County, on October 2, 1765. The meeting was called for the purpose of ordaining and installing the Rev. James ^{Cresswell} ~~Cresswell~~ as Pastor of this church, together with Grassy Creek and Nutbush churches; and to approve of the call of the Rev. Henry Patillo to the Hawfields and Little River churches.

Orange Presbytery was organized by order of the Synod of New York and Philadelphia on Wednesday, September 5, 1770, in the Hawfields Church, with seven ministers: Messrs. Hugh McAden, Pastor of Red House and Griers; Henry Patillo, pastor of Hawfields, Eno, and Little River; James Cresswell, Pastor of Nutbush, Grassy Creek, and Lower Hico; David Caldwell, Pastor of Buffalo and Alamance; Joseph Alexander, Pastor of Sugaw Creek; Hezekiah James Balch, Pastor of Poplar Tent and Rocky River; and Hezekiah Balch, who had been ordained in March.

The Rev. Henry Patillo was elected Moderator and the Rev. David Caldwell, Stated Clerk.

At this time there were 35 churches in the Presbytery, with a membership of approximately 2,000. Unfortunately the Minutes of Orange Presbytery for the period 1770-1794 were lost in the destruction by fire of the manse of the Rev. John Witherspoon, grandson of the famous President of Princeton College and Signer of the Declaration of Independence, at Hillsboro, January 1, 1827.

The first General Assembly of the Presbyterian Church in America was held in the Second Presbyterian Church, Philadelphia, May 21, 1789, with Dr. John Witherspoon, the elder, preaching, and Dr. John Rogers being elected Moderator. On the previous November 5, 1788, the Synod of the Carolinas had already come into existence by organization in the Centre Presbyterian Church in Iredell County, near Mt. Mourne. In the absence of the Reverend Henry Patillo, Dr. David Caldwell, as the senior member of the court, presided as Moderator, and preached the opening

sermon. At the time of organization, there were three Presbyteries: Orange, South Carolina, and Abingdon, embracing virtually the territory of North and South Carolina and Tennessee, extending westward without limitation. There were nine ministers in Orange Presbytery (North Carolina), to wit, Rev. Messrs. Henry Patillo, David Caldwell, Samuel E. McCorkle, James Hall, Robert Archibald, James McRee, David Barr, Jacob Lake, and Daniel Thatcher; five in Abingdon Presbytery; Charles Cummins, Hezekiah Balch, John Cossan, Samuel Doak, and Samuel Houston; and South Carolina, eleven: James Edmonds, John Harris, Joseph Alexander, John Simpson, Thomas Reese, Thomas H. McCaule, James Templeton, Francis Cummins, Robert Hall, Robert Macklin, and Robert Finley; 25 in all and 46 churches.

Between 1758 and 1789, 250 new ministers had been ordained in the entire Presbyterian Church, and seven new presbyteries organized.

Concord Presbytery was set off from Orange Presbytery in 1796, and the present Synod of North Carolina was thus divided into two presbyteries, the Yadkin River serving as the boundary, with Orange to the east and Concord to the west. The organization took place on December 24, in the Bethpage Church, though Synod had ordered it to be organized on the last Tuesday of March, 1796. The change was made of necessity, provision for which the Synod made in its order. Orange Presbytery was left with nine ministers: Henry Patillo, David Caldwell, Colin Lindsay, David Kerr, William Moore, William Hodge, James McGready, John Robinson, and James H. Bowman; Concord was assigned twelve: Samuel E. McCorkle, James Hall, James McRee, David Barr, Samuel C. Caldwell, James Wallis, Joseph D. Kirkpatrick, Lewis F. Wilson, Humphrey Hunter, Alexander Caldwell, John M. Wilson, and John Carrigan, a total of 21 in the two presbyteries.

The Synod of the Carolinas was divided in 1813, and the Synod of North Carolina was created with three Presbyteries. At least, there were to have been three when Synod met on October 7, but the new Presbytery of Fayetteville had not organized; therefore, the Synod, meeting in the Alamance Presbyterian Church, near Greensboro,

ordered that Fayetteville Presbytery be organized on the third Thursday of the current month of October, in the Centre Presbyterian Church, near Raeford, the Rev. William L. Turner to open the meeting with a sermon, and to preside until a Moderator should be chosen. In 1814, it was reported in the Minutes of Synod that the new Presbytery had been organized with the following ministers: John McIntyre, Colin McIver, William Peacock, Samuel Stanford, Robert Tate, Malcolm McNair, Murdock McMillan, Allan McDougald, and William L. Turner; and Mr. Norman McLeod, Ruling Elder. There were nine ministers and twenty-nine churches in the Presbytery, whose boundary extended from the mouth of the Neuse River in a northwestward line via the mouth of the Trent River, to the mouth of the Uharee River, where the Concord-Orange boundary line was bisected.

At this time the Synod was composed of 29 ministers, 77 churches, and approximately 4,000 members.

Twelve ministers and three ruling elders were present for the organization: Reverends Messrs. David Caldwell, Robert H. Chapman, James W. Thompson, William Paisley, Samuel Paisley, Robert Tate, Murdock McMillan, John McIntyre, James Hall, Samuel C. Caldwell, John M. Wilson, and John Robinson; and Messrs. Hugh Forbes, John McDonald, and William Carrigan.

Dr. James Hall preached the opening sermon from the text, "Go ye into all the world and preach the Gospel to every creature". The Rev. Dr. Robert H. Chapman was elected the Moderator, and was also elected the Stated Clerk of Synod.

The Synod was now fully organized, and composed of three presbyteries, whose territory included all of North Carolina and small portions of South Carolina and Virginia. Concord was the largest Presbytery in membership, while Orange was largest geographically, stretching from the Yadkin River to the Atlantic Ocean.

GROWTH AND INFLUENCE

Between 1736 and 1775, there was a simultaneous influx of Scot and Scotch-Irish people to North Carolina. Though it is usually thought that most of them were

Presbyterians, the truth is that the vast majority of them did not affiliate with the Presbyterian Church. This is proved by the fact that of the approximate 65,000 Scot people in North Carolina in 1775, not more than 2,000 were identified with the Presbyterian Church.

Whatever they were before leaving their native country, the majority of them professed no religion when they arrived in America. This, perhaps, is understandable when it is recalled that from 1640 to 1688, Scotland was dominated by an enforced Episcopacy which had the effect of either driving men to other denominations or to enmity towards the Church. Persecution had been unmercifully *administered*.

The Presbyterian Church has never been the strongest denomination in North Carolina, but it has always been influential out of proportion to its size. This may be accounted for by the fact that the Church has always emphasized the importance of education. Second to no denomination, Presbyterians have demanded a thoroughly educated ministry. Often this has proved detrimental to the growth of the Church since there has never been a sufficiency of ministers to supply the churches. Always there is a shortage of approximately 20% of enough preachers to supply the vacant churches.

The high educational requirements of candidates for ordination have often discouraged young men from entering the Presbyterian ministry. Whereas, some denominations ordain young men in their teens who feel the call to preach, the Presbyterian Church has almost never ordained men before obtaining four years of college and three years of seminary, *education* which means ordination is postponed until men are well into their twenties.

Presbyterians have produced many distinguished men in the professions. Besides ministers of the Gospel, there have been a number of governors including Hutchins G. Burton, William R. Davie, William Drummond, William A. Graham, Thomas Holt, Angus W. McLean, Alexander Martin, John M. Morehead, Alfred M. Scales, W. Kerr Scott, David L. Swain, Zebulon B. Vance, Benjamin Williams, John Owen, Nathaniel Alexander, Richard Caswell, Gabriel Johnston, Cameron Morrison, and Richard Caswell.

It is also true that many of the great leaders in education were Presbyterians such as Dr. David Caldwell, Dr. Samuel E. McCorkle, Dr. Joseph Caldwell, Dr. Robert H. Chapman, Dr. Elisha Mitchell, Dr. Robert H. Morrison, Dr. William Bingham, Dr. Robert Burwell, Dr. James Hall, Dr. Edwin A. Alderman, Drs. Walter and Thomas Lingle, Dr. Charles Duncan McIver, and the famous negro minister, the Rev. John Chavis.

Among distinguished attorneys who were Presbyterians none stands higher than the name of Archibald DeBow Murphey who is recognized as perhaps the greatest seer among North Carolinians. He is known to have been 100 years ahead of his time in his advocacy of public education, internal improvements, and the publishing of an accurate history of North Carolina. Other attorneys included besides several of the Governors whose names have been mentioned, Colonel William Johnston, Archibald MacLaine, David F. Caldwell, Joseph P. Caldwell, and Aubrey Lee Brooks. Nor should the name of Miss Julia Alexander of Charlotte be overlooked since she was one of the first women to be licensed as an attorney in North Carolina.

Among doctors the name of Dr. Annie L. Alexander of Charlotte is also distinguished for the fact that she was the first woman licensed to practice medicine in the South. Other distinguished doctors included Dr. John Brevard Alexander, Dr. Susan Dimmock, Dr. Edmund Strudwick, who was the first Superintendent of Dorothy Dix Hospital, and Dr. Delia Dixon Carroll, the first woman doctor to practice in Raleigh.

Among editors who were Presbyterians are the names of Adam Boyd, Dennis Heartt, Joseph Wade Hampton, George Howard, James F. Hurly, and D. H. Hill, *Shade 3*
Harris, Isaac August Avery.
Among Presbyterians who have been distinguished as business men are the names of the late William Henry Belk of Charlotte, Edwin M. Holt and Lawrence S. Holt of Burlington, Lunsford Richardson of Greensboro, Malcolm P. McLean of Red Springs, John Blue of Aberdeen, the Sprunts of Wilmington, Charles Cannon *of* ~~on~~ Concord, and J. Spencer Love of Greensboro, *William R. Kenan.*

ready mentioned in connection with the University of North Carolina, Dr. Henry Louis Smith at Davidson; D. H. Hill at N.C. State College; Francis P. Venerable, Edward Kidder Graham, and Frank Porter Graham, all at the University of North Carolina, and Mrs. Eliza Mitchell Grant, daughter of Dr. Elisha Mitchell, President of Mitchell College.

There are many Presbyterians among famous patriots of the State, not the least of whom was General William Lee Davidson, who sacrificed his life in the Revolutionary War. Other Presbyterians of that period were Frederick Hambright, General Griffith Rutherford, and Major Robert Mebane.

PRESBYTERIANS DOWN TO 1788

Between 1736 and 1788, the year of the organization of the Synod of the Carolinas, the Presbyterian Church moved from disunity to unity - from scattered communities of Scotch people with no organized churches and no ministers to 46 churches and 25 ministers, bound together in a Court, the Synod, which in turn was related to presbyteries at a lower level, and to a General Assembly at a higher level.

Due to the fact that churches were scattered, ministers were scarce, and transportation was difficult, growth and progress were retarded. Ministers were compelled to itinerate by horseback hundreds of miles in order to bring "preaching" to the scattered congregations, and sometimes no oftener than two or three times in a whole year.

In spite of such an intolerable situation, usually the ministers endeavored to establish academies where boys and girls might receive the rudiments of an education, never neglecting the "Shorter Catechism". At least two of the ministers published textbooks; to wit, Henry Patillo's "Geographical Catechism", into which the author did not fail to weave elements of religion; and James Hall, founder of Clio's Nursery in Iredell County, who published a grammar. Academies were operated under Dr. William Bingham, Dr. David Caldwell, Dr. Samuel Eusebius McCorkle, Dr. Joseph Alexander, Dr. John Mackemie Wilson, Dr. James Wallis, Dr. Alexander McWhorter, Dr. John Robinson, and the Dr. Samuel Stanford. In addition, the Rev.

The Presbyterian Church has made an impact on the life of North Carolina and the nation, not only in the fields of government, education, medicine, and business, but also in many other areas, including military and naval operations, music, writing, missions, science, and farming.

Among the Presbyterian writers was Thomas Wolfe. Others include Hinton Rowan Helper, who wrote the famous, or infamous, depending on the point of view, Impending Crisis; Charles Alphonso Smith, Cornelia Phillips Spencer, Hope Summerell Chamberlain, Legette Blythe, and Chalmers Davidson.

James McNeill Whistler, painter of "Whistler's Mother", was reared a Presbyterian.

Among great Confederate soldiers who were Presbyterians are Lt. General T. H. Holmes and Lt. General Daniel Harvey Hill. On the tombstone of the wife of General Holmes located in the cemetery of the MacPherson Presbyterian Church near Fayetteville are these words, "She made her husband a Christian".

Among the most famous missionaries to serve in the homeland was Dr. Mary Martin Sloop who spent most of her life in the Appalachian Mountains of North Carolina. The Synod has furnished numerous foreign missionaries.

One of the most distinguished musicians, an adopted North Carolinian, who was a Presbyterian, was Mrs. Crosby Adams, who made her home at Montreat until her death a few years ago.

The Synod has ^{produced} ~~furnished~~ a number of philanthropists including the late David Ovens of Charlotte and John Sprunt Hill of Durham. The first large gift by a Presbyterian, and perhaps the first large gift made by a Southerner, was that of Maxwell Chambers to Davidson College in 1855, amounting to more than \$200,000. The Watts and Morrisons of Durham and Charlotte have been benefactors within and beyond the Presbyterian Church and in recent years the Belk Family have been among the largest contributors to eleemosynary causes. *A. T. McCallum, Mrs. N. B. Key*

Distinguished among college presidents have been, in addition to those al-

M^r Phetters, arrowed
Messrs. James Tate, David Kerr, *and* James McRee were famous as educators. ~~The~~
~~latter is remembered as biographer of James Iredell.~~

Presbyterians were involved heavily in two political movements of the period. The first was the Regulation, in which not only Presbyterian laymen participated, but Drs. Pattillo and Caldwell were of necessity involved because of their location in the area principally affected and their relation to the men who participated in the movement. The other event which involved Presbyterians was the Revolution. Not only were Presbyterians a part of the movement, but historians assign to them a leading part, if not the leading part in that stirring event. There are authorities who declare that the Revolution was a Presbyterian movement. There are those who credit Presbyterian ministers with its progress and success. George ~~III~~ *III* is said to have remarked, "Cousin America has run off with a Presbyterian Parson".

There are those who say that Presbyterians and Presbyterian ministers were loyal to the last man. However, this is not true. In North Carolina, for instance, Toryism divided the State into two armed camps, and many of the Scot Highlanders, including the renowned Flora Macdonald and her husband, were Royalist. On the other side, however, are to be found multitudes of Presbyterians who were Patriots, such as those who drew up the Mecklenburg Declaration of May 20, 1775, signed by a Presbyterian minister and at least nine Presbyterian ruling elders and other persons connected with the ~~seven~~ *eight* Presbyterian Churches of Mecklenburg County. Also, there was drawn up in the heart of the Cape Fear county at "Liberty Point", Fayetteville, June 20, 1775, the famous Liberty Point Resolutions, among whose 39 signers were Scot names, though no "Mc's", and doubtless Presbyterians.

Actions by Presbyterians like those cited above led George Bancroft, the American historian, to write: "The first voice publicly raised in America to dissolve all connection with Great Britain, came from the Scotch-Irish Presbyterians".

A list of Presbyterians who were distinguished in the Revolutionary War, in

addition to those already mentioned, would include the name of General Joseph Graham, the father of William A. Graham, who became Governor of North Carolina and Secretary of the Navy. Nor should the members of the Alexander Family be overlooked, including Abraham, Charles, Ezra, Hezekiah, and John McKnitt. And there were William Richardson Davie and Waightstill Avery, and many others who contributed to the life and development of North Carolina and the United States, both men and women whose descendants continue to be useful citizens of the State and Nation.

As early as 1771, Presbyterians of Mecklenburg County sought to establish a college, and a charter was granted by the General Assembly of the State of North Carolina to establish Queens College in Charlotte. However, King George refused to ratify the charter, and it was many years later before the college actually came of age.

FROM SYNOD OF CAROLINAS TO SYNOD OF NORTH CAROLINA
1788-1813

In the period between the organization of the Synod of the Carolinas and the organization of the Synod of North Carolina, there appear the first intimations of concern over the question of Slavery. In 1796 the Synod received an overture, inquiring, "Is it expedient to admit baptized slaves as witnesses in ecclesiastical judicatories where others cannot be had?" The Synod answered in the negative. About the same time the Rev. James Gilliland, a minister in South Carolina, was admonished not to preach on the subject of emancipation in order "to preserve the peace of the church", but that he might work privately to that end, though it was the opinion of the Synod that "to lay down as the duty of everyone to liberate those who are under their care, is that which would lead to disorder, and would open the way to great confusion". Mr. Gilliland moved to Ohio where he served churches for forty years. Also in 1797, the Rev. Robert Wilson, a member of Synod, because he "opposed on principle any connection with slavery,

left his native state of North Carolina, and removed to Ohio where he became President of Ohio University". Meanwhile the Rev. Gideon Blackburn, located in Abingdon Presbytery, present state of Tennessee, and a dynamic leader in that State, was promulgating an emancipation movement.

During this period the Second Great Awakening swept the South and Southwest. Of importance to the Synod of North Carolina is the fact that the Rev. James McGready, of North Carolina, was "the father" of this movement. So enthusiastic was he in his preaching that he was virtually compelled to leave the State, and though there were revivals under him in North Carolina, it is historically asserted that the revivals had their origin in Kentucky. The distinguishing thing about the revivals was the Camp Meetings, in which thousands were converted, often overcome by emotions to the point of extravagance.

In North Carolina there was a division among Presbyterian ministers as to the efficacy of the revivals. Among those who first opposed them but later were converted to their support were the famous Dr. James Hall, scientist as well as preacher, and Dr. Samuel E. McCorkle, whose son was transformed during one of the meetings.

The revivals resulted in the growth of the Presbyterian Church but also in a division, which saw the organization of the Cumberland Church whose growth and development was largely in Kentucky and Tennessee.

An event of great significance in the Presbyterian Church and nation took place in 1801, when the Presbyterian Church and the Congregational Church entered into a "Plan of Union", whereby they worked cooperatively on the rapidly expanding frontier. This movement showed great promise and thrived until the General Assembly of 1837 took actions "excinding" the "Plan of Union". This schism and numerous controversies in the denomination reacted unfavorably on the growth of the Presbyterian Church, of which Church Dr. William Warren Sweet, the Methodist historian, said, "No church in America, at the close of the War for Independence, was in a better position for immediate expansion than was the Presbyterian".

FROM ORGANIZATION OF THE SYNOD TO THE GREAT HOME MISSION MOVEMENT
1813 - 1888

1813
From ~~1811~~ to 1861, Presbyterians made their greatest contribution in the field of education. The University of North Carolina had been opened in 1796 largely through the efforts of Presbyterians. Among those who were primarily responsible for the establishment of that institution were William R. Davie, Waightstill Avery, and Dr. Smauel E. McCorkle. It has been said that the latter was as influential in its establishment as any other. Dr. McCorkle, who had established the first Normal School in the United States, brought the dedicatory prayer and address on the occasion of laying the cornerstone of the first building at the University. He declined the offer to be the first professor of Moral and Political Philosophy, which carried with it the duties of president. Six of the first seven graduates of the university had been students in his academy, Zion-Parnassus.

The first President of the University was the Reverend Joseph Caldwell, D.D., a Presbyterian Minister. His fame rests on his unswerving allegiance to the Judaic-Christian tradition during the period of agnosticism and infidelity, an outgrowth of the French Revolution, and his improvement of every department of the University in the face of insurmountable difficulties. He was an advocate of public schools and railroads, and introduced certain scientific equipment from abroad which was the first *of its kind* to be used in an institution of higher learning in America. Actually he served two terms, from 1796 to 1812, and from 1817-1835.

Dr. Caldwell's sucesor, following his first term, was the Rev. Robert H. Chapman, D.D. Like his predecessor, Dr. Chapman was a Princeton graduate. He served only four years, and carried on the tradition begun by Dr. Caldwell.

Dr. Caldwell's successor following his second administration was Governor David L. Swain, another Presbyterian, and the first layman to hold the office. He was President until the year of his death, 1868, and it is said that under

his administration the University reached its highest development and prosperity. Though he was not chosen for his scholarly attainments, his fame as a teacher in the field of history and political science was so marked as to draw students from many states. The University held first rank among Universities of the South when the War broke out in 1861. During his administration the State Historical Society was founded in January, 1844, the University Alumni Association was organized in 1843, and the University Magazine was established in March, 1844.

Before the beginning of President Swain's administration, two distinguished professors were brought to the University, both Presbyterian divines, in the persons of Dr. James Phillips and Dr. Elisha Mitchell. Each became famous in his own right, and descendants of both men still grace North Carolina. The one was Professor of Mathematics and the other of Science.

It was during this period that five Presbyterian laymen made contributions to the life and history of North Carolina which shall be everlasting. They are Archibald DeBow Murphey, Calvin H. Wiley, John Motley Morehead, William A. Graham, and James C. Dobbin.

Archibald DeBow Murphey is remembered as the great visionary, who dreamed of public schools for all children, internal improvements which would link all points of North Carolina, and the writing of an accurate history of North Carolina.

Calvin H. Wiley was the first Superintendent of Public Schools, and while serving in this office from 1853-1865, he accomplished an herculean task, which by 1861 placed North Carolina first in public education among the southern states. He was an author and in 1855 became an ordained Presbyterian minister. By his remarkable talents he helped to stem the tide of emigration from the State and to improve the economy of North Carolina. He developed the system of Normal Schools, established the North Carolina School Journal, and organized the Educational Association of North Carolina. It has been said that whereas there have been greater men than he, "no man in our history has displayed a more unselfish devotion to a great cause, who advanced its interest with greater energy, or who

(Hersey Trials)

achieved for it a more distinctive success, and no man who better deserves those evidences of approval and gratitude which mankind from the earliest dawn of history have erected in honor of the distinguished dead".

John Motley Morehead, like Wiley, who began to put into practice the dreams of Murphey, brought to realization Murphey's dreams for internal improvements. As a matter of fact, he studied law under Murphey, after having attended Dr. David Caldwell's academy. He was ever an active alumnus of the University of North Carolina. He is remembered as a lawyer, statesman, farmer, pioneer manufacturer, business administrator, educator, but above all as a railroad builder. It was largely through his efforts that a railroad system was established in North Carolina. In his last address to the State Legislature before retiring as Governor, he made a passionate plea for "those unfortunate and helpless creatures who are unable to plead for themselves and whose happiness or misery awaits your action", the mentally retarded and ill of North Carolina.

William A. Graham followed Morehead as Governor in 1845. He was a son of General Joseph Graham of Revolutionary fame. In addition to serving as Governor he was a United States Senator and a Confederate States Senator. He served as Secretary of the Navy under President Fillmore, and during his administration in Washington, Admiral Perry was ordered to Japan to negotiate a treaty for the opening up of that retarded country to the world. He was progressive in his attitude towards education, internal improvements, and social questions. When North Carolina was faced with secession, it is said that all of North Carolina looked to William A. Graham "as their wisest leader".

James C. Dobbin of Fayetteville will always be remembered for his great speech in the House of Commons on January 29, 1849, advocating the establishment of Dorothea Dix hospital at Raleigh. The famous woman had been in North Carolina during 1848 studying conditions of the insane, and urging the legislature to appropriate \$100,000 to erect a hospital. Dobbin had been absent the day the vote was taken, due to his wife's illness with an incurable malady. Miss Dix, being in

Raleigh, visited and comforted Mrs. Dobbin, for which she expressed a desire to show her appreciation. Miss Dix requested her to ask her husband to speak in favor of the bill. Shortly after Mrs. Dobbin made this request of her husband, she died. Four days later Mr. Dobbin introduced an amendment to the bill, made a plea so eloquent as to bring tears to the eyes of many, and swept away all opposition. Later Dobbin succeeded Governor Graham as Secretary of the Navy, and during his administration, the Perry expedition to Japan completed its assignment, and the Japanese envoys of the United States were received in Washington.

Perhaps, the most significant event in the life of the Presbyterian Church during this period was the establishment of Davidson College in 1837 with Dr. Robert H. Morrison as President. There were but three professors and 67 students. Today the institution has approximately 137 professors and administrative personnel and 1,000 students. For many years the college had rough sledding. As early as 1838, Dr. Morrison wrote of a visit to the State Legislature, seeking a charter, which, as he expected, was opposed in the Senate, being "Assailed on the ground of its conflict with the University, its religious character, its sectarian tendency, its dreaded power, and a long tirade about Church and State, and the liberties of the country".

As early as 1820 Presbyterians in the Piedmont had been instrumental in obtaining a charter for establishing Western College, which was intended to complement the University at Chapel Hill. However, due to competition for its location, it died aborning. The key person in the movement was the Rev. James McRee, D.D., who in a final plea for the college wrote, "Let something be done, and done now, or dismiss the design altogether". It was dismissed, but it was not destroyed, Davidson College replaced the archetype.

Chief among the matters of historic interest for the period under consideration is the subject of Missions. Presbyterians have ranked second to none

in their zeal for this enterprise. Unfortunately, however, the perennial shortage of ministers has proved a stumbling-block to a comprehensive program of advance and progress. From the earliest times the denomination manifested concern and interest in missions. As early as 1722, the records of the Synod of Philadelphia tell "of the earnest desire of some Protestant dissenting families in Virginia. . . for supplies", and by 1742 appeals began to be heard from communities in North Carolina. The Synods, particularly that of New York, responded to these appeals by sending itinerant missionaries, sometimes ordained men and sometimes candidates for the ministry, commissioned for limited service. Until 1830, the policy of the Synods and Presbyteries was that the missionaries should tarry only briefly in each community, completing a circuit, and reporting on their labors at the subsequent meeting of the court. In 1830 the missionaries were appointed to remain in one region for at least one year, serving as a pastor or stated supply over one or more congregations, and receiving support or a large share of it from the church people. Salaries ranged up to \$40.00 a month.

Among early missionaries to North Carolina was Lancelot Johnston, an M.D. from Scotland, who settled in approximately the area of present Caswell County. His tombstone appears in a field along Highway 150, and there it is revealed that he was born in County Fermanagh, Ireland; that "he departed to the colonies when a young man and soon became a patriot in the Revolutionary Struggle, Performing duties of surgeon in the army of his adopted country. . . " His wife's stone marker reveals that she was Zururah Rice, born in Hanover County, Virginia, daughter of Thomas Rice, Esquire, and that "she immigrated to N.C. when she was very young". He died in 1832, in his 84th year, she in 1838, in her 86th year.

An interesting minute from Orange Presbytery records is to the effect that in 1774 a bequest was made by a Connecticut Presbyterian "for the purpose of propagating the gospel in southern colonies . . ."

The record shows that from the time the Synod of the Carolinas was set off, the Synod manifested somewhat of an independent spirit in regard to her missionary

responsibility, both home and foreign. It has been expressed thus, "The Synod of North Carolina also inaugurated measures of its own for advancing the picket line along the extensive frontier. . . At the beginning of the century the Synod had sent its missionaries, in connection with the missionaries of the General Assembly, westward to the Mississippi and southward well nigh to the Gulf of Mexico".

In order to prosecute its Home Missionary program, the Synod of North Carolina named a Commission at each annual session, to act ad interim. The Commission directed the itineraries of the missionaries who were paid a salary of \$200 per annum. Missionaries were appointed to desolate places within the Synod as well as to territories beyond civilization, such as the Mississippi Natchez country. Missionaries to the latter territory were sent sometimes to white men and sometimes to Indians. They were either ordained ministers with pastorates or candidates for the ministry. If a missionary was appointed to leave a group of churches he was serving, other ministers were assigned in rotation to supply his churches during his absence. Among those who were sent on missionary assignments, no name is better known than that of Dr. James Hall, who over a period of 30 years made 16 journeys by horseback and gig to Philadelphia to attend the General Assembly, and a similar number of missionary journeys to the Natchez country. On one occasion he remained for more than seven months, and received only \$86 for his services. Other missionaries who labored in the homeland were Smylie, McNair, Duncan Brown, Barr, Currie, and Flynn.

The foreign field also attracted North Carolina Presbyterians. The first foreign missionaries to be sent by the Synod of North Carolina were the Rev. Thomas Pickney Johnston, a native of the Third Creek Church Community in Rowan County, who after graduating from the University of North Carolina in 1828, and from Union Theological Seminary at Hampden-Sydney, was sent out by the American Board of Missions in 1834 to Constantinople; and the Rev. Alexander E.

Wilson (also M.D.), and the Rev. Daniel Lindley, who went out to Africa in the same year. Dr. Johnston was a great grandson of the first James Hall and Prudence Roddy Hall. He returned to America in 1853 and spent the remainder of his years in the service of the American Bible Society, as an educator, and as a colporteur, laboring in Tennessee, Mississippi, and North Carolina. Dr. Wilson was son of the famous minister-teacher at Rocky River Presbyterian Church, Dr. John Mackemie Wilson. Not long after arriving in Africa, following a most arduous journey ^{of} ~~over~~ more than a year, his wife died of an indigenous disease September 18, 1836. A few years later, on October 13, 1841, Dr. Wilson also died while serving in Africa. Dr. Lindly, after forty years of service in Southeastern Africa, returned to America, and in 1874, received the commendation of the Synod he had so faithfully represented. He died at Morristown, N.J. in 1880. At the same meeting of Synod, notice was taken of another missionary from North Carolina, the Rev. Daniel McGilvary, who had gone to Siam in the year 1858. He was the first Presbyterian missionary to that country. He was a native of the Deep River community and a member of the Buffalo Church near Sanford, a kinsman of the famous McIver family on his mother's side. Interestingly enough, as a boy he united with the Methodist Church but was later ordained by Orange Presbytery of the Synod of North Carolina. He established the College of the Crown Prince of Siam, built a hospital, and erected 16 churches in Laos.

The list of missionaries from North Carolina to foreign countries is numerous, many of whom are serving today. Likewise the churches which have furnished sons and daughters as foreign missionaries are many, and include Alamance, Third Creek, Thyatira, Wilmington First, Midway, Providence, Ashpole, Bethel near Davidson, Elmwood, Fayetteville First, Hopewell, Prospect, and others. Missionaries have been sent from the Synod of North Carolina to Africa, China, Cuba, Brazil, Japan, Korea, Mexico, Siam, and other portions of the world.

As early as 1818, perhaps sooner, records appear on the minutes of local churches indicating that missionary societies were in existence. Such a record

may be seen on the minutes of the Sardis Church in Fayetteville Presbytery, near Linden, where it is recorded for March 1, 1818 that the session approved of missionary societies.

EFFECTS OF THE WAR BETWEEN THE STATES

The question of Slavery continued to haunt the church but the Synod of North Carolina followed the behavioristic pattern of the South, which was first a movement in the direction of a gradual emancipation, symbolized by the prevalence of Emancipation Societies in the South, tapering off in the thirties, as a result of the Nat Turner uprising in Virginia; next of apathy; then of a defense of slavery on Biblical grounds; and finally of hostility to the whole abolition movement. This position was defended under the theological expediency of "the spirituality of the church", a doctrine developed to a fine point by the doctors of the church, particularly Dr. James Henley Thornwell of South Carolina and Dr. Benjamin M. Palmer of New Orleans.

Almost the only Presbyterian voice decrying slavery in North Carolina was that of Hinton Rowan Helper, a native of Davie County. In his Impending Crisis of the South: How To Meet It, published in 1860 when he was 31 years old, he demonstrated a brilliance in logic by which he intended to rescue the South from economic ruin, but which backfired in both the North and South. Whereas he condemned slavery and slave-owners without apology, he demonstrated indisputably that the abolition of slavery meant release from bondage of the entire South and certain economic progress. However, he detested Negroes almost as much as he did slavery, and proposed that the entire race be banned to Africa. The result was that Helper was virtually stranded as a man without a country.

Another Presbyterian of the same period who was hounded out of the State for political reasons was Professor Benjamin Sherwood Hedrick, a native of Davidson County, though he was reared in an anti-slavery Rowan County community. While Hedrick was opposed to slavery, the occasion for his dismissal from the University of North Carolina, where he was teaching, was the political election of 1856.

A student chanced to ask him for whom he intended to vote, and he replied, "For Fremont". This was spread abroad until it reached the ears of W.W. Holden, Editor of the N.C. Standard at Raleigh, who branded Hedrick as "a black Republican", and demanded his dismissal from the University. From all quarters came violent demands for his discharge, culminating in his dismissal by the Executive Committee of the Board of Trustees, though President Swain wrote the Chairman of that body that they had no authority to dismiss him.

When the General Assembly of the Presbyterian Church convened in May, 1861, at Philadelphia, Fort Sumter had already been fired upon, and the War was in progress, though in its incipient stages. Unfortunately, the times prevented most representatives from the South from attending the Court. Actually there were only 13 present, whereas the number eligible to attend was approximately 100. Dr. Gardner Spring, conservative anti-abolitionist minister of the Brick Church, New York, proposed a series of resolutions, neither favoring nor condemning slavery, but urging support of the Federal Government. Debate on the resolutions lasted five days; nor were there wanting opponents to the measure from above the Mason-Dixon line, the most notable being the renowned Dr. Charles Hodge of Princeton. However, when the vote was finally taken, it stood 156 in favor to 66 opposed. Immediately in the South, Presbytery after Presbytery reacted by condemning the action of the Assembly, and on December 4, the Presbyterian Church of the Confederate States was organized in the First Presbyterian Church of Augusta, Georgia. Dr. Benjamin Palmer preached the opening sermon and was elected the first Moderator. Dr. Robert Hall Morrison, a commissioner from the Synod of North Carolina, was nominated for Moderator, but withdrew his name. In 1865, the name of the denomination was changed to the Presbyterian Church in the United States. The denomination has been separate and distinct ever since though there has been a constant movement within the church for reunion. The latest official effort in that direction was defeated in 1955.

The War took its toll of the Presbyterian Church in other ways. There were

many, including Governor William A. Graham and Dr. Robert H. Morrison, who opposed secession until the fact was accomplished. Dr. Eli Caruthers, for 40 years pastor of the Buffalo and Alamance Churches and a violent opponent of slavery, was forced to resign his pastorate because as early as 1861, he prayed that the young men at the front might be blessed of the Lord and returned in safety though engaged in a bad cause. The records of most churches are relatively free of references to the War, or even to the schism which created the "Southern" Presbyterian Church. An exception is a rather impassioned set of Resolutions adopted by old Rocky River Church near Concord, approving of withdrawing from the Presbyterian Church in the USA. Most church records were reduced both as to frequency of meetings reported and ^{as to} content. A number record approval of the establishment of funds to educate orphaned children of soldiers, and there are references to the additions of names of soldiers who were converted at the front. The Oak Plains Church near Rose Hill reported that twenty children within its bounds had lost their fathers in the War, and that a "collection of \$1,373" was raised by church members to educate these children.

Many ministers served as chaplains, among whom was the Rev. William Sterling Lacy, grandfather of Dr. Benjamin Rice Lacy, Raleigh native and president emeritus of Union Theological Seminary, Richmond, Virginia. William Lacy's father, Dr. Drury Lacy, (Jr.) who served as pastor at New Bern and Raleigh before becoming President of Davidson College, was attached to the Union and strongly opposed secession. William, having volunteered with a company of students at Hampden-Sydney College, where he was a divinity student, though only 19 years of age, was withdrawn from the service by his father; however, within a year he volunteered and became chaplain of the 4th N.C. Regiment.

The effect of the War on a single congregation is illustrated by the Rocky River Church, 65 of whose young men were death casualties. Within the denomination as a whole, the number of Presbyterians killed and wounded is not known, nor is it possible to describe the circumstances of Presbyterians as distinct

from the rest of the population; however, Cornelia Phillips Spencer of Chapel Hill, who was a Presbyterian, has left an indelible picture of the "Last Ninety Days of the War", and what was true of all was true of Presbyterians, whose homes and farms and churches were either damaged or destroyed from neglect or the ravages of the war, and whose morale was next to being irrevocable. The Laurel Hill Church near Laurinburg was used by Sherman's Raiders who mutilated the walls of the church, and it was 1880 before the congregation was able to repair the damage. Pews of the church were taken apart and "laid down as a causeway on the miry road over Jordan Creek swamp in order that the wagons and ammunition trains might not bog down".

Demoralization captivated society. Within the church there was a diminution in the number of candidates for the ministry; seminaries and colleges were reduced to the point of closing; hundred fled to South America; negro members separated themselves from congregations; unbelief and indifference were rife; social, moral, and economic evils vied one with another for primacy.

The economic effects of the War on North Carolina were almost disastrous, indicated by the fact that 40,000 of her sons had died in battle or from disease (not less than 2,000 of whom were Presbyterians), and the failure of agriculture. The corn crop fell from 30,000,000 bushels to less than 15 million, and cattle, hogs, sheep, and chickens had been destroyed by the tens of thousands. A step in the direction of recovery was the appointment of Leonidas L. Polk, in 1877, as Commissioner of Agriculture, and another was the establishment of North Carolina College of Agriculture and Mechanical Arts in 1887, in which venture Augustus Leazar, a Presbyterian representative in the legislature from Iredell County played an important part.

Reconstruction in North Carolina affected every segment of life - political, religious, and social. Perhaps, however, its worst aspects were cases of personal animosities such as the woman of whom Cornelia Phillips Spencer wrote, who withdrew her name from the church roll "because she never had been able to

say her prayers again, or forgive the enemy, who died suddenly, without a word of reconciliation". And there was also the story of an elder in the Presbyterian Church refusing to serve communion to a fellow member because the latter had turned Republican, and was regarded as "unfit to sit at the Lord's table".

Amid the gloom and despondency of the times, however, may be found deeds which shine as a foil, such as the fact that "friends in Kentucky, Maryland, and New York City extended to the Southern Church during her trying years under the political reconstruction of the country" much-needed aid which helped the Presbyterian Church towards recovery. Nor was the spirit of philanthropy altogether from the outside. Churches at New Bern and Washington had been partially destroyed by the invading armies, and their appeals, made through the channels of the North Carolina Presbyterian, were not unanswered.

"NORTH CAROLINA PRESBYTERIAN"

In 1857 there was established at Fayetteville the second Presbyterian paper ever published in the Synod of North Carolina. The first Presbyterian paper, The North Carolina Telegraph, had been published by Dr. R. H. Morrison in 1826, but was sold in 1827 to the Family Visitor of Richmond. This paper was moved to Philadelphia in 1829, where its name was changed to the Christian Observer, which paper has been published ever since under this title, though its location was changed to Louisville, Kentucky. The first editor was the Reverend George McNeill, Jr., whose father was a prominent Fayetteville merchant, a ruling elder for 42 years, and Sunday School Superintendent. At the time of the establishment of the paper, there were 13,000 communicants in the Synod. It was published weekly at a subscription rate of "\$2.00 per annum in advance". McNeill died in 1861, and was succeeded by his brother, the Rev. J. H. McNeill, who was killed in the War Between the States at Petersburg in 1865. The paper, which boasted a number of capable editors, including Doctors J. M. Sherwood, J. M. Rawlings, J. R. Bridges, A. J. McKelway, noted liberal, who was involved in a controversy

* Death of Dr. McElroy, May, 1963.

with the editor of a Charlotte paper, and Dr. J. G. Garth, was published first in Fayetteville, then in Wilmington, and later in Charlotte. The name of the paper, which has always been independent, was changed to the Presbyterian Standard, in 1898 when it was moved to Charlotte. In 1931 it was sold to Dr. W. S. Campbell of Richmond, Va., who combined it with the Presbyterian of the South. Later the name was changed to Presbyterian Outlook, and it is published today under that title. Dr. Aubrey N. Brown, a native of Texas, and a graduate of Davidson College and Union Theological Seminary is the Editor.

PRESBYTERIES ORGANIZED

There have been a total of twenty different Presbyteries related either to the Synod of the Carolinas or the Synod of North Carolina. Eight of them were territory beyond the borders of North Carolina. In all, the Synod of North Carolina has known twelve different Presbyteries. We have seen that Fayetteville Presbytery was set off in 1813. In 1824 the Synod set off two new Presbyteries, Mecklenburg and Bethel, both of which were dissolved in 1828. Again, in 1835, two new Presbyteries were set off, Roanoke and Morganton, dissolved respectively in 1839 and 1840. In 1868 Wilmington Presbytery was established, and in 1869, Mecklenburg was set off for the second time. In 1889 Albemarle was organized; in 1896, Asheville, which in turn was transferred to Appalachia Synod in 1915; in 1902 Kings Mountain was created; and in 1924, Winston-Salem and Granville were both organized.

Two other Presbyteries were proposed, but Synod declined to establish them. They would have been called Greensborough and Gaston. The former was proposed as a temporary Presbytery for the purpose of trying a judicial case.

Presbyteries were organized for a number of reasons, not the least of which was expediency on account of geography, growth, and travel. Evangelism and missions played an important part, as did finances, and at least one Presbytery came into being because of a schism.

Today the nine Presbyteries rank in order of size as follows:

Mecklenburg	-	34,998	(Charlotte as the center)
Orange	-	24,530	(Greensboro as the center)
Fayetteville	-	18,329	(Fayetteville as the center)
Concord	-	16,915	(Statesville as the center)
Granville	-	12,382	(Raleigh as the center)
Wilmington	-	12,158	(Wilmington as the center)
Albemarle	-	9,788	(Greenville as the center)
Kings Mountain	-	9,426	(Gastonia as the center)
Winston-Salem	-	8,790	(Winston-Salem as the center).
Total		147,316.	

FROM THE HOME MISSION MOVEMENT OF 1888 TO 1963

The essence of church vitality is missions, or evangelism. A remarkable fact about the early Christian church is that during the first five centuries of the Christian era the church grew from a handful of followers of Christ to some ten or twelve millions of members, in the face of opposition, persecution, poverty, handicaps, and hardships. Whatever the early church lacked was offset by zeal. It is said that every member considered himself a missionary. Dr. Robert E. Speer, in modern times, has said, too, that every true Christian is a missionary. The growth of the Church is always accompanied by evangelistic fervor. Such was the case in the Presbyterian Church down to the rescension of the Plan of Union in 1837. Until that time the Synod had moved forward on the wings of missions, handicapped only by a shortage of preachers. Dr. D. I. Craig, for twenty-five years Stated Clerk of the Synod, is authority for the statement that "for a long time after the organization of the Synod the Presbyterian Church in North Carolina seems to have been, in a large measure, 'at ease in Zion'". He adds, however, "yet some noble advances were made". He states that the growth was "more from the force of circumstances than from the energetic and systematic use of the abundant means at hand". He speaks of neglected opportunities and of other denominations "which came in and possessed much of the land which naturally and rightfully belonged to Presbyterians": and pointed out that the Synod spent its time dealing with law and order and neglected its missionary and evangelistic opportunities, as well as plan of stewardship. Annual meetings of Synod were "enjoyed socially" by the brethren whose business was merely routine.

The program of education was not neglected. Davidson, Queens, Mitchell, Peace, and Floral Colleges were established during the years 1800-1870. Also Princeton Seminary and Union Seminary at Hampden-Sydney were established during this period, and supported by the Synod. The Sunday School had its beginning in the Synod about 1820. In 1832 there were 64 ministers, 127 churches, 29 Sunday Schools with more than 1,000 scholars, and about 8,000 communicants. In 1840 there were 78 ministers and 137 churches. In 1850 there were 90 ministers and 150 churches. Two years later Synod resolved to appoint agents on Missions and Education to prosecute these matters in the Synod.

The first mention of "Sabbath Schools" in the Minutes of Synod occurred in 1822. In spite of their popularity, Synod was constrained to resolve in the year 1834, that while Synod regard with interest and approval the system of Sunday School instruction adopted in churches, they perceive that this system has regretfully "operated in diminishing, if not annihilating, in some places at least, the good old plan, of Ministerial Scholastic and Family Catechising". The Sunday School went on apace and for many years advanced by the efforts of the system of Colportage, whereby agents itinerated throughout the state, calling in thousands of homes, distributing Bibles and other literature.

From the day Synod took action to employ agents to promote the program of evangelism and missions, there was "a marked increase of interest and contributions for all benevolent causes". In 1860, Synod was composed of three Presbyteries, 92 ministers, 184 churches, and 15,600 members. In 1865 the records showed an increase of only eight ministers and five churches and a loss of more than 2,000 communicants. Though set back temporarily by the effects of the War, by 1875, the Church began to recover. First there was the realization of the great need for evangelization. Then followed an increase in the number of Home Missionaries and evangelists in the several Presbyteries. The strategy of reaching "destitute" places was left entirely to the Presbyteries, but far-seeing church leaders like the Reverends Doctors H. G. Hill, B. F. Marable, Jethro Rumble, R. Z. Johnston, W. E. McIlwaine, James C. Alexander,

F. H. Johnston

Luther McKinnon, J. Henry Smith, J. W. Primrose, and others, observing the inability of Presbyteries individually to cope adequately with the situation, began advocating the imperative of Synodical Home Missions. At the beginning of this movement, about 1875, there were five Presbyteries, 105 ministers, 213 churches, and 16,200 communicants. For a period of fourteen years the men who advocated "aggressive evangelization in the Synod" met with opposition by those who were confused "as to the nature, warrant, and functions of the evangelist". Finally, however, in 1888 at a meeting of Synod held in Goldsboro, where Governor Alfred M. Scales was elected Moderator, following a great pre-Synod Convention on Home Missions, held the day before the Synod opened, a program of Synodical Home Missions was inaugurated which rejuvenated the Synod and set in motion a program of progress which has continued down to the present time. Among the distinguished ministers present at the meeting, in addition to those already referred to, were Dr. Alexander Sprunt and Dr. P. H. Hoge. Some of the distinguished Ruling Elders of the period were Mr. George Allen of New Bern; B. F. Hall and William R. Kenan, Wilmington; E. T. McKethan, Fayetteville; S. H. Wiley, Concord Presbytery; General R. D. Johnston, Mecklenburg Presbytery; A. G. Neel, S. C. Rankin, A. M. Scales, M. W. Hill, Dr. J. W. McNeill, General Rufus Barringer, I. E. Foust, Samuel Watkins, John E. Oates, and J. R. Young.

Among the Evangelists who served with distinction during the period are the following: W. D. Morton, C. W. Maxwell, E. W. Smith, W. E. McIlwaine, J. G. McMullen, R. P. Pell, Alexander Sprunt, J. M. Rose, William Black, E. E. Gillespie, J. E. Ballou, E. Mac Davis, L. A. McLaurin, John H. Grey, C. W. Robinson, John Wakefield, P. C. Morton, F. H. Johnston, James Thomas, F. D. Thomas, C. W. Wharton, E. D. Brown, W. T. Walker, R. H. Stone, John W. Luke, A. K. Pool, and others.

In addition to the action of Synod, launching the Home Missionary program, the same body received and acted upon memorials relating to temperance, student work at the University of North Carolina, and the "Home and Hospital" at Charlotte. The second memorial had to do with what has developed into the Campus Christian Life program, and the latter with the founding of the Barium Springs Children's Home.

Today the Synod of North Carolina has Presbyterian Student Centers at Chapel Hill, Raleigh, Durham, Greensboro, and Greenville, where there are full-time student workers, laboring among more than 5,000 Presbyterian students attending the University of North Carolina, North Carolina State College, Duke University, Woman's College, and East Carolina College. In addition, a program of work is carried on in connection with Fayetteville State Teachers' College, North Carolina College at Durham, Pembroke College, and among student nurses in Charlotte Hospitals.

The Orphans' Home was moved from Charlotte to Barium Springs in 1891, three years after women of that City memorialized Synod. Today the institution is located on a campus of more than 600 acres, cares for more than 200 children, operates a farm, has total assets of approximately \$4,000,000, and operates on an annual budget in excess of \$350,000. The current superintendent is the Rev. Albert B. McClure.

The program of Home Mission, or of Church Extension, was guided in its early years, following the actions of the Synod of 1888, by such men as Dr. P. H. Hoge, Dr. W. D. Morton, the first Synodical evangelist; Dr. Alexander Sprunt, the first Superintendent of Home Missions; Dr. Egbert W. Smith; Dr. A. J. McKelway; Dr. William Black, the famous evangelist; Dr. R. P. Smith; Dr. E. E. Gillespie, who served a total of 27 years, and was the last of the Superintendents of Home Missions at the time of his retirement in 1948; and others.

The Synod has shown the following development since the inauguration of the program of Synodical missions in 1888: The 262 churches have increased to 645; the number of ministers from 122 to ⁶²⁸~~629~~; communicants have increased from 22,500 to 146,687; Sunday School enrollment from 13,165 to 132,930. Total gifts raised in 1888 amounted to \$144,692; in 1962 the Synod gave in excess of \$15,000,000.

A great boost was given to the missionary enterprise of the Synod, beginning about 1895, by the two Belk brothers, W. H. and Dr. J. M. Belk, of Monroe. For many years, as a result of their generosity, hundreds of churches were encouraged in building projects by the incentive of gifts of brick donated by these devoted

churchmen. Dr. Belk died in 1928, and a Foundation was established to perpetuate his memory and to continue the eleemosynary work begun by the two brothers. Today the Foundation is administered by members of the two families, and promises to become one of the largest foundations in North Carolina.

Asheville Presbytery was organized in 1896. About the same time "a mission enterprise was begun which was to take a unique place in American church history". This was the establishment in Watauga and Avery Counties at Plumptree and Banner Elk of two schools respectively for boys and girls, which later became the Edgar Tufts Memorial Association, combining at Banner Elk a school, orphanage, and hospital. Two remarkable women of North Carolina had a hand in the preliminary steps leading to the establishment of this famous institution. They were Miss Emily Houpe of Iredell County who became the first teacher at Banner Elk in 1894; and Mrs. Elizabeth A. McRae of Robeson County, who after a remarkable life of service in eastern North Carolina, at the age of 70, entered upon mission work in the mountains of Watauga County. Her name is perpetuated today in the title of Lees-McRae School at Banner Elk.

It was in the latter part of the 1890's that the Reverend Bartholomew Soulier began his labors as an evangelist among the Waldensians in Burke County.

No more remarkable Home Missionary has graced the pages of North Carolina history than the Rev. John Abner Harris, born October 6, 1861, in the Concord Church community in Iredell County. The demoralization and poverty incident to the Civil War deferred his education, which he did not complete until 1891, when he was 30 years old. He volunteered for foreign missionary service, but was turned down on account of his health, whereupon he entered upon the equally arduous work of a Home Missionary in Mitchell and Yancey counties. Here he spent his life "in the depths of the wilderness", preaching and teaching in more than two dozen communities, never taking a vacation, dying "literally in harness" on November 8, 1924. Always a good business man, he saved systematically from his meager salary and invested

his money, so that when his will was executed, it was discovered that he had left his "entire accumulations to the Foreign Mission Committee, 'to be used in the support, development, and extension of the mission work of said Church in Africa", which country had been his objective thirty-five years earlier. The bequest was in excess of \$20,000.

WOMEN'S WORK

Nothing in the history of the Synod of North Carolina is more thrilling than the story of the development of Women's Work. Its significance arises in the fact that within the church the movement for the emancipation of women paralleled a similar movement in politics, economics, and society. In the Presbyterian Church, South, the movement was retarded, and the denomination was one of the last to recognize the place of women in positions of leadership. As a matter of fact, the denomination has not yet given equal status to women in the courts of the church. There are no ordained women as ministers, ruling elders, or deacons. The question of ordaining women as ruling elders ^{was} ~~will be~~ one of the controversial issues before the 1963 General Assembly.

For many years the fathers of the church refused to permit women to speak in church assemblies, and declined to sanction official women's organizations. A movement towards unions of women's organizations at the Presbytery level was under way during the 1880's and 1890's in Fayetteville and Wilmington Presbyteries, eventuating in a synodical union in 1912.

The first instance of a woman's name appearing in the Minutes of Synod occurs in the year 1790, one year after the organization of the Synod of the Carolinas, in reference to an appeal from Mrs. Margaret Cossan, wife of the Rev. John Cossan, who had been deposed from the ministerial office by Abingdon Presbytery, asking Synod to overrule the action of that Presbytery which had denied her the privilege of the church. Her appeal was sustained.

The next reference is found in the Minutes of 1824, where it is recorded: "The daughters of Zion, who in some of our churches, meet weekly to offer upon the altar

of benevolence and piety, the fruit of their own labors, deserve the commendation and good wishes of all the Friends of God".

The 1825 Minutes report "the formation of several Female Associations for benevolent purposes", and ^{*spoke of the*} ~~said~~ "daughters of Zion going foremost in exertions, to spread the blessings of that gospel which teaches their moral worth, and raises them to the highest honor of usefulness". By 1834 Synod recognized that "so much good has been effected by Ladies Working Societies, in several of our congregations, that Synod recommend similar societies to be formed, wherever it is practicable. . . "

In 1876 Synod took note of "Ladies Aid Societies for foreign missions and wished them success". In 1881 these societies gave \$1,935 for foreign missions, and in 1886, \$2,825. In that same year Miss Lily Tidball was reported as a "daughter of a member of Synod (who) has been appointed a missionary to China".

Concomitant with missions appear references to the education of women. It is significant that these movements, the education of women and their missionary zeal, served as levers in the elevation of "the daughters of Zion".

It was not until after the War Between the States that the doors of higher learning were opened to women. In North Carolina the apostle of higher education for women was Dr. Charles Duncan McIver, a Presbyterian, and the first President of Woman's College at Greensboro. One of his famous dictums was, "Educate a woman and you educate a whole family".

During the period since the opening of Woman's College in 1891, women have made greater progress than during all previous centuries and perhaps no segment of society has advanced farther during an equal period of time. In 1893, the General Assembly declared that "it is not proper for girls and young women to preside over a meeting of a Society or to make an address or lead in prayer". In 1926 the same Court refused to permit the "Superintendent" of women's work to present her report orally before that august body. Even as late as 1943 Concord Presbytery of the Synod of North Carolina took a similar position in relation to the Synodical President, Mrs. W. B. Ramsey of Charlotte.

For as early as 1817 there is what is regarded as perhaps the earliest record in the Synod of a local woman's organization, known as the Rockfish Female Society of the Rockfish Church in (then) Fayetteville Presbytery. Minutes of the Society are still extant, showing that there were thirty members of the Society and that their gifts the first year totalled \$17.50, for a contribution to the North Carolina Missionary Society and \$6.50 for the purchase of tracts. Records also indicate a similar society in the old Poplar Tent Church near Concord. These seem to have been as old as any similar organizations in the entire South. Records of Fayetteville Presbytery between 1816-1820 mention annual gifts of \$10 from "some females of the Fayetteville Presbyterian Church".

Among the male leaders in North Carolina who espoused the women's cause were Dr. A. L. Phillips, who had served as Pastor at Fayetteville; Dr. J. N. Greer, though the women were at first "dubious of him" because "he was Scotch and from conservative North Carolina"; Dr. P. H. Hoge; Rev. W. M. Miller, Rev. Peter McIntyre; Rev. A.D. McClure; Dr. Charles G. Vardell; Dr. Egbert W. Smith; Dr. Walter W. Moore; Dr. Neil Anderson; Dr. Walter L. Lingle; and the Reverend George Atkinson.

The establishment of unions in North Carolina occurred first in Wilmington and Fayetteville Presbyteries. The former Union was the second in the General Assembly, being preceded by only a relatively short time by East Hanover Presbyterial in Virginia. The one was organized in March and the other in May, 1888. It was not until 1907 that all of the Presbyteries were organized into Unions. Fayetteville was organized in 1889.

Perhaps the two women who contributed most to the early development of the program of women's work in North Carolina were Mrs. B. F. Hall of Wilmington, who has been called "the Mother of our Presbyterial Court", and Mrs. Elizabeth A. McRae, whose life story is a saga. The number of dedicated Presbyterian women is more than legion, beginning with Mrs. David Caldwell, Mrs. Elizabeth Maxwell Steele, Janet Bahn Smith McNeill, Flora Macdonald, and Mrs. Christian McMillan, all of the 18th

century; and including scores of sung and unsung heroines of the nineteenth and twentieth centuries.

The North Carolina Synodical was organized in August, 1912, at Montreat, with Mrs. Jackson Johnson of Wilmington, as President. Other distinguished women of that period include Mrs. W. B. Ramsey, Charlotte; Mrs. W. M. Cumming, Wilmington; Mrs. Robert N. Page, Aberdeen; Mrs. L. W. Curtis, Fayetteville; Mrs. E. F. Reid, Lenoir; the first treasurer who recently died; Miss Margaret Rankin, Charlotte; Mrs. Charles Rankin; and Mrs. Charles Norfleet, Winston-Salem.

Latest statistics on the Synodical, 1962, showed 594 organized Women of the Church groups, with 55,828 members in 2,394 circles, an increase of 194 organizations and 29,014 members in twenty-five years. The Birthday Gift for last year totalled \$23,036, and total gifts \$49,317. The Women of the Synod gave the first stimulus to the erection of the new Synod's Office Building in Raleigh by making a contribution of \$10,000 in 1959. During 1962-1963 the Synodical has an objective of contributing \$50,000 towards the building of the new Student Center at Woman's College.

The incumbent president is Mrs. E. Johnston Irvin of Concord, who succeeded Mrs. H. Lacy Godwin, of Fayetteville, in 1961.

PROGRAM OF CHRISTIAN EDUCATION

"Religious" Education vs. "Christian" Education

The program and organization of the Church is evolutionary in character. Nowhere is the evolvement more evident than in the field of education. Historically, there has been affinity between colportage, education, missions, Sabbath Schools, women's work, youth work, and men's work. A careful study of each of these categories at the Synod level will reveal that at times the Synod was groping its way in each of these areas, as to their meaning, purpose, and place in the program of the Church, individually and separately, and also in relation to each other. Sometimes economics determined the action of Synod in relating these organizations and program to one another, or in separating them. They could be financed more economically jointly than separately. Sometimes, as newborn babes, they needed the nourishment and pro-

* Died 1963.

tection of an older and better established agency, until they should become full grown; hence, they were attached to another agency. And sometimes only experience could determine the correct status of the agency. For example, it was long considered the legitimate prerogative of the women to manifest interest in missions, but for some years the formal education of women was debatable, not to mention her right to speak or pray in public. Then there was serious doubt raised as to the Scriptural grounds for the existence of Sunday Schools, a doubt which resulted in delay on the part of Presbyterians to establish these schools, and consequently in the loss of thousands of young people who flocked to Baptist and Methodist schools. Children's work, Youth Work, Adult work -- all in due time came before the Church, seeking status. In every case, their right to be recognized was contemplated by the Church fathers without haste. In each case, their relationship to the Church and its program was carefully weighed before they were assigned to an appropriate place. In recent years such phases of the program of the Church as Daily Vacation Bible Schools, Week Day Religious Education (teaching of religion in the public schools), Christian Action, and Vocational Guidance are examples of expansion, growth, and development of the program and work of the Church.

At one time the work of the women was closely allied to missions and youth work. Early in their history the Sabbath School and colportage were as twins. In 1921, Synod acted on a recommendation of the two separate committees on Sabbath Schools and Youth Work, and combined them into one committee, and approved of employing a full-time Superintendent of this work. The following year it was reported that Mr. Claude T. Carr of Asheville had been employed in this position, and the first report was heard calling attention to Daily Vacation Bible Schools. The following year Mr. Carr reported that Standard Training Schools were being conducted. In 1924, it was reported that 1,500 children had enrolled in 17 Daily Vacation Bible Schools. And in 1925, for the first time, reference is made to a "Director of Religious Education". Presbyteries were urged to employ such officers, and the Synod went on record as favoring Bible courses in public schools. Year-after-year Presbyteries were urged to employ

full-time Religious Education Directors. Local churches were impressed with the importance of Bible Schools, and continued emphasis was given to the wisdom of teaching the Bible in public schools, the attention of Synod being called to the fact in 1931, that for five years in Central High School, Charlotte, an elective Bible course had been offered on an inter-denominational basis. The Religious Education Committee of Synod, which came into existence in 1925, with the Reverend J. G. Garth as Chairman, urged churches to purchase books for their libraries, to conduct Daily Vacation Bible Schools, and to introduce graded literature into their church schools; called upon Presbyteries to employ full-time Directors of Religious Education, conduct conferences for young people, and also to conduct one-day conferences on Country-church problems and Religious Education. The attention of Synod was called to the availability of help from a Bureau of Architecture at the Assembly level.

In 1932, Synod was told that Men's Work and Country Church had been added to the program of the Committee on Religious Education by the Assembly. In 1933, it was reported that Mr. Carr, the Superintendent, had resigned on account of ill health. The Rev. O. C. Williamson was approved as his successor; however, in 1935, it was reported that he had declined and that the Rev. J. Oscar Mann, a former pastor of the Church of the Covenant, Wilmington, had been called to the office. The 1935 report informed Synod that "Religious Education is the Christian training of our people and is foundational in the spiritual lives of people". This was one of the first steps towards changing the nomenclature of the Committee from "Religious" to "Christian" Education.

By 1937, it was reported that 200 Daily Vacation Schools reported attendance in excess of 14,000, and that twenty Leadership Training Schools brought together 2,050 representatives of 57 churches. Efforts were put forth to secure a full-time Children's Worker. In 1938, it was reported that Miss Mamie McElwee, who had contributed so much to the development of the Youth program of the Synod, was retiring after 19 years as Secretary of Youth in the Synodical. That same year Synod sent an overture to the North Carolina Council of Churches, asking that body "to promote a united

denominational effort to place the teaching of the Bible in Public Schools".

In 1939 it was reported that a polio epidemic had reduced the numbers attending the Bible Schools; also that the student work in colleges had been placed under the Committee on Religious Education. A meeting had been held in Raleigh with representatives of 13 schools present. An overture was sent to the North Carolina Council of Churches, urging that organization to make week-day religious education "a major objective".

A strong proponent of religious instruction in public schools was the Rev. Price H. Gwynn, Jr., who in both 1940 and 1941 addressed Synod on this theme, for which Synod expressed to him its indebtedness. In the former year it was pointed out that 293 Bible Schools reported attendance of 23,405 in 1939. The Synod's Committee reported that several communities would begin that year the teaching of the Bible in public schools, and recommended an overture to the General Assembly to standardize in a manual the office and work of a local Director of Religious Education.

In 1942, it was reported that the Bible was being taught in 60 communities in North Carolina. The Committee on Religious Education reported opening an office in Charlotte, the appropriation of \$4,800 for student work, and a four-year United Religious Education Advance program, with 42 denominations co-operating in behalf of Christian Education. The Synod overtured the Assembly to change the name to United Christian Education Advance, and also to study the Nomenclature of the two Assembly Committees on "Religious Education" and "Christian Education", in order "to remove confusion as to their functions".

1944 revealed that a Children's Worker was still being sought and that appropriations for student work had been increased to \$5,250.

In 1945, the Committee reported an increase in Sunday School attendance, the first in a number of years, and that there were 71,230 "scholars, the largest of any Synod". In that year there were more than 1,700 Presbyterian students in colleges served by student workers. (In 1963, the number is approximately 5,000; in all non-Presbyterian institutions there are more than 7,000 Presbyterian students.) In 1945,

Dr. Joseph M. Garrison, a former Secretary of Student Work for the entire General Assembly, became Pastor of the Covenant Church, Greensboro, a church located close by the campus of Woman's College. For a period of several years Dr. Garrison served on the Synod's Committee on Student Work, a part of the time as Chairman of the Committee.

In 1948, the Committee reported that income for support of student work was insufficient, and recommended that an Executive Committee on Student Work be established.

In 1949, it was reported that the first Synod-wide Conference for men would be held that year. The following year it was reported that 750 men attended the conference. In subsequent years the conferences have been held with attendance ranging from 400 to 650. The several Presbyteries also hold annual conferences, at least one of which draws approximately 1,000 men.

In 1951, it was reported that the Synod was working under the reorganization plan. By this plan the Religious Education Committee became a sub-committee of the Executive Committee on Christian Education. This part of the plan was abrogated in 1954, in which year the sub-committee of Religious Education was set apart by Synod as an Executive Committee of Christian Education, and the sub-committees on Campus Christian Life (Student Work) and Educational Institutions were joined and given the title of Executive Committee on Higher Education. In 1951, it was reported that there were three "field" or area workers. It would be 1962 before there would be an area worker for each of the nine Presbyteries.

In 1952, it was reported that there was a new high in attendance of Daily Vacation Bible Schools. There were 35,970 in attendance. In 1954 it was reported that there were five women area workers. In 1955 the retirement of Dr. J. O. Mann as Director of Religious Education was announced as pending. Synod with some reluctance approved of the employment of a full-time Director of Men's Work, an action which failed to materialize. In 1956 Synod heard appropriate expressions of appreciation of the service of Dr. J. O. Mann, and adopted by rising vote a resolution of tribute and thanksgiving

for Dr. Mann who had for twenty-two years filled the office of Director of Christian Education. At the same meeting the Presbyterian Vocational Guidance Program was approved and Synod expressed itself as looking with favor on the work being done in this field at Flora Macdonald College.

In 1957 the Rev. Robert Turner was presented to Synod as the successor to Dr. Mann. Mr. Turner, a native of Elmwood, North Carolina, at the time was Associate Minister of the Covenant Presbyterian Church, Charlotte. Previous to that he had served a number of years as Executive Secretary of Concord Presbytery. Under his leadership the program of Christian Education has continued to flourish.

In 1958 the first announcement was made to Synod of the new Covenant Life Curriculum study which was being projected by the Board of Christian Education.

During the next five years the program of Christian Education was developed by the Executive Committee, the Rev. James E. Fogartie, Pastor of the Myers Park Church, Charlotte, Chairman, working through sub-committees in the fields of Children's Work, Youth Work, Men's Work, Adult Work, Leadership Education and Area Work, Christian Action, Audio-Visual Aids, and Camps and Conferences. It is perhaps in the latter area that the greatest progress has been made in recent years. Of the nine Presbyteries, eight have permanent conference grounds where camps and conferences may be held throughout the year. Thousands of young people and adults avail themselves of the opportunity of participating in the Christian Education program of the church at these conference grounds. At the Synod level alone in 1961 the following camps, conferences, and schools were reported:

Leadership schools --	17
Clinics --	25
Camps	
Junior - 18	
Pioneer- 23	
Senior - 15	56
Adult Workshops --	4
Vacation School Workshops --	28
Other Conferences	13
Total	143.

Under the division of Men's Work an annual Negro Youth Conference is conducted, attracting each year between 100 and 200 youth.

In 1961, 503 Daily Vacation Bible Schools reported attendance of 40,816. Within the bounds of Synod are eleven training centers with teacher consultants. These have been accredited by the Board of Christian Education. Churches have the privilege of using these Centers as a means for better preparing their leadership. Each summer an area laboratory school for training leaders is conducted under the auspices of the Committee. During 1962 a series of Covenant Life Curriculum Seminars were held for training all of the ministerial leadership and a large select number of lay leaders, in order that the churches of the Synod may be prepared for the introduction of the new material to be introduced in the Sunday Schools beginning in the fall of 1963.

In the audio-visual program the Office of the Director of Christian Education averaged mailing in 1961, 260 aids per month; and 152 churches made use of the 3,200 documents available in the library.

a recent
~~The latest~~ attachment to the Committee on Christian Education is the program of Christian Action which deals with the subject of human relations and other social questions. This phase of the work of the church is administered through a sub-committee. In co-operation with the Synod's Permanent Committee on Christian Relations, the field of alcoholism and temperance has been thoroughly explored, and literature is made available on this subject, including a pamphlet, "The Heart of the Matter", written by Worth Williams and Margaret Brothers of Greensboro.

Significant in the field of Christian Relations was the adoption by the Synod in 1955, of a paper presented by a special committee to answer letters of protest by several churches in the Synod of actions taken by the General Assembly in regard to segregation. The Synod endorsed the action of the Assembly which had declared "that enforced segregation of the races is discrimination, which is out of harmony with Christian theology and ethics, and that the church in its relationship to cultural patterns should lead rather than follow".

(To be added - Vocational Guidance Center)

Summary:

Thus, out of the "Sabbath" School Movement, which itself was allied with the Colportage work of Synod, ~~and the program of Education~~ has developed what in modern times has become the program of "Christian Education". This program includes, as we have seen, higher education, the Sunday School, Vacation Bible Schools, leadership education, youth work, men's work, Vocational Guidance, Christian Action, camps and conferences, and audio visuals. For many years the work was promoted in part under the Department of Religious Education, which is first mentioned in Synod's Minutes in 1925.

Youth Work

The Youth Work of the Synod dates back to at least 1837, for which year there is a record of a "Female Juvenile Society of Fayetteville" or possibly to August 7, 1817, for which date there is a minute on the books of the Sardis Church near Linden, which reveal that the Session "proceeded to form classes of young people for reciting the Shorter Catechism of the Westminster Assembly; and also for the study of the Holy Scriptures; and certain tasks were assigned them on which to be examined on the first Sabbath in next September".

For many years it was customary for churches to organize various kinds of societies - missionary, manumission, temperance, and Bible. Often these were for "Females", "Gentlemen", "Young Men", "Ladies", "Men", "Boys", "Girls", and ^{Mrs.} ~~Mr.~~ Calvin H. Wilcox organized "a society for little girls" in 1879. The names of some of the societies were King's Daughters, Junior Aid Society, the Organ Circle, the Workers' Club, Bus' Bee Band, Dew Drops, Penny Gleaners, etc. As a matter of fact, in the Minutes of the General Assembly of 1895, as many as fifty different names were given for local young people's societies. The best known youth organization at this time and the most ecumenical was Christian Endeavor. It had been organized in 1881 by Dr. Francis E. Clark, a Congregational Clergyman. There were only a few societies in the Synod of North Carolina at this time; in fact, as late as 1915, there were only twelve such organizations in the Synod, though Synod had approved of them in 1914. However, by 1927, there were 277 such organizations, the largest of any denomination

in North Carolina.

As early as 1892, the Rev. Petyon H. Hoge, D.D., Pastor of the First Presbyterian Church, Wilmington, had preached a sermon in which he said, "It is gratifying to note that the venerable Synod of Virginia has appointed a committee to inquire into the best methods of organizing and developing the energies of its young people. One thing is certain: the church cannot restrain these movements if it would; and it ought not to if it could". By 1925, Dr. Hoge's prophecy had come to fruition.

A local organization of youth, of special interest, was the Boys' Brigade, which was organized in December, 1895, by Colonel Walker Taylor, of Wilmington. The organization was started in Immanuel Presbyterian Church and became interdenominational. Mr. William Rand Kenan, a ruling elder in the First Presbyterian Church, and father of William Rand Kenan, Jr., the benefactor of the University of North Carolina, was a sympathetic friend of this organization, and after his death his daughter, Mrs. H. M. Flagler, gave a building in honor of her father.

Among the names of early workers with youth appears that of Miss Margaret Mitchell of Statesville, a daughter of Dr. Elisha Mitchell, the distinguished professor, minister, and scientist at Chapel Hill. There was from the beginning a close relationship between the women's work and the youth work. In 1898, Fayetteville Presbyterian Union reported 29 children's and young people's organizations. In 1903, this same Union reported a Manager of Children's Work and in 1909, a Director of Boys' Work.

In 1896, the General Assembly approved the Westminster League as the authorized organization of the young people. Unfortunately the Assembly wasted much time discussing whether or not boys and girls should mix in church societies, and in some instances they were divided into Covenanters and Miriams, causing the Westminster League "to fall by the wayside".

In 1901, Dr. A. L. Phillips, a nephew of the remarkable Cornelia Phillips Spencer, of Chapel Hill, was called as General Superintendent of Sunday School and

Young People's work of the General Assembly. Dr. Phillips, a native of Chapel Hill, had served churches in North Carolina, including Burgaw and Fayetteville. He held this position until 1915.

In 1916, Miss Mamie McElwee of Statesville attended a Missionary Education Conference at Montreat in which she caught a vision which led to the establishment of the young people's program of work in the Synod. Miss McElwee's persistence brought about endorsement by Synod of a conference, originally scheduled for 1917. However, the General Assembly prevailed on Synod's Committee to defer the conference in favor of an Assembly-wide conference at Montreat. Two years later at the solicitation of the Assembly a Synod-wide conference was conducted at Queen's College, Charlotte, June 2-8, 1919, the first ever held by the Synod. There were 230 young people in attendance from 99 churches. Other conferences were held successively at Flora MacDonald, Peace, and Davidson, and in 1926, the attendance was 425.

Miss McElwee, as Secretary of Young People's Work in the Synodical Auxiliary, developed a plan, known as the Young People's League, a federation of all the existing young people's organizations of the entire Southern Presbyterian Church. The plan was adopted by the Synod in 1919, and became the basis of an assembly-wide organization. In 1927, more than 2,000 young people attended one-day "League" rallies in the nine Presbyteries. For the previous year it was reported by Miss Margaret McQueen, Synodical Secretary of Youth Work, that there were 352 organizations, including four Scout troops, 142 Christian Endeavor Societies, 66 Sunday School classes, and 136 other organizations, all of which groups contributed a total of \$10,983.

Another of the early leaders was Mrs. W. B. Ramsey of Charlotte who in 1916, during the great flood at Montreat "talked over and prayed with Miss McElwee late into the night about the holding of a young people's conference for the Synod". This devoted leader of women and youth was President of Mitchell College for fourteen years and during the 1920's had a hand in the organization of the first Young People's League in the General Assembly in the First Presbyterian Church, Statesville, as well as in the organization of the first young people's Presbytery conference in the Synod and the first Synod's Conference. She was donor of the Ramsey loving cup, awarded

to the Youth Presbyterian League with the highest rating on the honor roll, and won permanently by Concord Presbyterian for attaining this honor two years in succession.

Still another woman who rendered great service to the youth movement in its incipency was Mrs. L. W. Curtis, wife of a former missionary to Laos, Siam, and Pastor of churches in Wilmington and Fayetteville, and Evangelist in Fayetteville Presbytery. Mrs. Curtis was daughter of Mrs. Jackson Johnson, the first Synodical President. She served as the first Secretary of Young People's Work in 1912-13. Later her daughter, Mrs. Lillian Painter, was largely instrumental in developing the Kingdom Highways Program of the General Assembly.

Ministerial leaders who assisted in the organization and program of work during the early years of organization were Dr. J. G. Garth and the Rev. George Fisher Bell, D.D., both of whom were serving Charlotte pastorates during the 1920's. Dr. Garth served as Chairman of Synod's Committee on Youth Work from 1917 to 1926. In 1923, by approval of Synod, the Committee on Youth Work elected Mr. Claude T. Carr as Director of Young People's Work. He held this office until 1934 when he was succeeded by the Rev. J. O. Mann, who later became Secretary of Religious Education for the Synod. Dr. Mann remained in this office until his retirement in 1956, when he was succeeded by the Rev. Robert Turner.

Early youth leaders in the North Carolina Presbyterian League were James M. Carr of Wallace, Joe McConnell of Davidson, and Miss Miriam Anderson. Dr. Carr is today the Secretary of the Town and Country Church Department of the Board of Church Extension of the Presbyterian Church in the United States. He is the author of several religious books.

Mr. McConnell, born at Davidson College in 1906, son of a Professor of History and an alumnus of Davidson where he was a star football player, is today President of Reynolds Metal Company. He graduated in law from the University of Virginia where he was Phi Beta Kappa, practiced law in North Carolina and Florida, was counsel with the NRA and later associate in the law firm of Wright, Gordon,

Zachary, and Perlin, New York City; legal counsel for RCA and Vice-President of RCA before being elected President of NBC and President of Colgate-Palmolive Company.

Men's Work

The Synod of North Carolina has contributed richly to the program of Men's Work, not only throughout the General Assembly, but to the Church-at-large. For instance, a son of the Central Steele Creek Presbyterian Church near Charlotte has in recent years been the Secretary of the Men's Division of the National Council of Churches of Christ in the United States, after serving the Presbyterian Church in the U.S. in a similar capacity. He is Samuel Jasper Patterson, Jr., known affectionately as "Jap". Two other North Carolinians have held responsible positions of leadership in the organization of the Men's Work at the level of the General Assembly. These were Dr. J.E. Purcell, a native of Robeson (now Hoke) County, who was elected the first Secretary of Men's Work for the denomination in 1924; and the late Cameron Deans, a native of the Prospect Church Community, near Mooresville, who was in the Department of Men's Work, Board of Christian Education, Richmond until the time of his death in 1960. *The Rev. Fred Haller, a native of Lillington, has been Director of Program & Service of the Division of Men's work since 1960.*

The Lay Movement is a concomitant of the Protestant Reformation; indeed, one of the most cherished by-products of that movement. In the Roman Catholic Church of the Middle Ages all power had fallen into the hands of the clergy who ruled the religious world. The laity were subjected to the authority of the clergy and were relegated to a place of subserviency. The Reformation in Germany and England modified the state of affairs and restored to laymen some of the powers which had been wrested from them. However, it was left to John Calvin at Geneva to interpose in a more efficacious manner. He advocated that a larger number of laymen than ministers be elected to the Consistory, the authoritative body in Geneva, and thereby completely destroyed the line of separation between the clergy and the laity. He urged ministers and laymen to deliberate and act together, and thus secured "a just share of power

** New Executive Secretary of — Presbytery, & Synod of Tex.*

and influence to all the members of the religious society".

The Presbyterian Church, being a Reformed body, was in as good position as any denomination, if not better, to promulgate the lay movement. The doctrine of "the priesthood of believers", is basic to the principle of representation, especially the equality of representatives. The election of Ruling Elders by the local congregation assures the church of a plurality of lay representation in the Session, the lowest Court, and of equality, at least, in each of the higher courts.

Ruling Elders in the Presbyterian Church are Christian men, according to the Scriptures, "blameless in life and sound in the faith, men of wisdom and discretion". It is their responsibility to "take the oversight of the spiritual interests both of the particular church and the Church generally when appointed to represent their churches in higher courts". They are expected to "visit the people at their homes, especially the sick; to instruct the ignorant, comfort the mourner, nourish and guard the children of the church . . . pray for the people", and are enjoined to "cultivate their aptness to teach the Word" and to "supply places destitute of the regular ministry of the Word with the worship of God".

When the first General Assembly of the Church of Scotland convened there were present, 34 laymen and but six ministers. The pre-eminent position of the laity has been accentuated from that time to this in both the Scot and American Presbyterian Churches. In some Presbyterian bodies the importance of the laity is expressed not only through the office of the Ruling Elder, but also by the office of trustee. To-day, in all Presbyterian Churches, the office of the Deacon is also magnified. And in some, women are given status as Ruling Elders, Teaching Elders, and Deaconesses.

In the American Presbyterian churches the offices of Ruling Elder and Trustee were found prior to 1840, but it was only beginning about that time that the Office of the Deacon came into prominence. In the Minutes of the Bethany Church Session of Iredell County for January 12, 1841, it is recorded that "the injunction of the General Assembly of the Presbyterian Church with reference to Deacons was considered and it was resolved at that time to go into an election. . . and the following persons were declared duly elected. . . ". However, the nearby sister church, Concord, about the

* Question of patronage had reference to the right of people to choose their ministers.

same time regarded deacons as "superfluous officers". It was not until 1877 that the General Assembly was called upon to clarify the relationship between Deacons and Elders.

The office of the Ruling Elder has always been highly regarded. One young lady who was to marry "a stranger of whom the family knew nothing, when asked for his credentials" silenced all opposition by "her proud boast that he was a Ruling Elder in the Presbyterian Church in the city from which he came". It is said that the "younger iconoclasts remained skeptical since he was far from a handsome man - in fact decidedly homely".

There have been many distinguished North Carolinas^{ians} who were Ruling Elders, but perhaps none more distinguished than Chief Justice Frederick N. Nash, who was born in Tryon's Palace, New Bern, February 19, 1781, and who in 1791 was presented by his mother to General George Washington and blessed by him. John Barr of the Thyatira community near Salisbury was another distinguished Elder who was born in 1749. He left to his children and grand children a famous biographical sketch, "The Religious History of John Barr", as a memento of his personal religious experience. Still another outstanding layman who served as a Ruling Elder for 42 years was George McNeill, Sr., of Fayetteville, one of the original members of the executive committee of the North Carolina Presbyterian, which had its origin in 1858. Two of his sons went into the Presbyterian ministry and served as the first and second editors of the paper. He and his daughter were buried on the same day and at the same hour.

Reference has previously been made to the Honorable Alfred M. Scales of Greensboro who while serving as the Governor of North Carolina in 1888 was elected Moderator of the Synod at the annual meeting in Goldsboro. Some other leading laymen who served the Church well as Ruling Elders were Dr. J.W. McNeill, "the beloved physician" of Cumberland County; B.F. Hall and William Rand Kenan, Sr., of Wilmington; J. M. Rogers of Winston-Salem; George Allen of New Bern; George W. Watts of Durham; R.A. Dunn of Charlotte; William Stevenson of Iredell County, known as "Little Gabriel", and an ancestor of Adlai Stevenson; and a host of others.

Just exactly when the Lay Movement, independent of the official boards of the church, originated in the Synod of North Carolina, is uncertain; however, it doubtless had its beginning in the Missionary enterprise. As early as 1816, there existed an interdenominational Bible Society in Robeson County, with which the members of the Philadelphus Presbyterian Church were identified. A remarkable story is associated with this event. An anonymous person who only identified himself as "a sinful and unworthy creature", left a gift of \$5.00 on the pulpit, imploring the minister, the Rev. John McIntyre, to give one-half of the money to the missionary fund, and the remaining money to the Bible Society. So impressed was the General Assembly of the Church by this eleemosynary act that it was ordered spread on the minutes of that great body.

In 1819, the Rocky River, Philadelphia, and Bethany churches, near Charlotte, organized a single beneficent society for the purpose of aiding in the spread of the Gospel and also for the relief of the poor. Presumably the membership was composed of both men and women.

Dr. Walter W. Moore, a native of Charlotte and a son of the First Presbyterian Church of that city, and for many years the distinguished President of Union Theological Seminary, Richmond, Virginia, once wrote that the first young men's missionary society in the Presbyterian Church between New York and New Orleans was organized in 1819 by Dr. John Holt Rice, founder of the Seminary, in Richmond, Virginia, with forty members.

One of the first instances of a Presbytery-wide men's organization is found to have been in existence in 1828, for in that year the Rev. Thomas Espey received a commission from the Young Men's Missionary Society of Concord Presbytery to serve in Burke County, North Carolina, and here he labored for about a year.

In 1836, there was a Men's Missionary Society in the old Rockfish Presbyterian Church, near Wallace. It was known as the "Rockfish Missionary Association".

In addition to Missionary Societies, from approximately 1820 on, there sprang up also Temperance Societies. Before this time there were numerous Emancipation

(Manumission Societies) - thirty branches in North Carolina by 1830. However, these have not been found identified with the churches. In 1829, there was a Temperance Society at the Black River Presbyterian Church near Ivanhoe in Wilmington Presbytery; which church is said to have been one of the richest churches in North Carolina at that time, wealth being measured in terms of ownership of slaves. In 1831, a Temperance Society existed in the Alamance Church. In the 1850's and 1860's there was a county-wide Temperance Society in Richmond County. And in 1858 the Session records of the Brown Marsh Church tell of transferring a member, long a ruling elder in that church, "at his own earnest solicitation", though the Session regarded this as "irregular", but for the best interest of all parties since the member "is an aged man in feeble health, much excited on the subject of temperance societies, extreme views, making the temperance pledge a test of communion being implicated in the vow".

On October 21, 1857, at the close of the meeting of Synod, a group of Ruling Elders convened, and adopted a resolution calling a convention of Ruling Elders and Deacons of the Presbyterian Church, to meet in Greensboro, February 24, 1858. This, the first state-wide Convention of Presbyterian men in the history of the Synod, met on the date indicated, and elected Dr. Charles L. Payne of Orange Presbytery as President. A total of twenty-six churches were represented by 38 Ruling Elders and 15 Deacons. Among those present was the renowned Calvin H. Wiley, who was then Superintendent of State Public Schools. Successive Conventions were held in Raleigh in February, 1859, when Rufus Barringer, a Deacon from Concord was elected President; Salisbury, 1860 (information not available); and Fayetteville, March 6-7, 1861, when Dr. Henry Clay Robinson of Fayetteville was elected President. The North Carolina Presbyterian for September 21, 1861, reported that Dr. Robinson had died at the age of 28, and referred to him as a "great physician and outstanding Christian". At this latter Convention, Major Daniel Harvey Hill of Charlotte delivered an address on the subject, "The Bible as a Book of Science".

An interesting observation to be made is that in the North Carolina Presbyterian

for March 9, 1861, two days after the last convention held before the War Between The States, reference is made to "the laymen's Convention".

The War disrupted the Conventions until 1866, in which year during the month of May, a group of Elders and Deacons convened during a meeting of Concord Presbytery and decided to call a general meeting at Salisbury. Such a meeting took place on October 9, 1866, and seems to have been the last time such a convention was held until 1925, when a Convention met in Greensboro, simultaneously with a meeting of the Women-of-the-Church.

Meanwhile in 1866, a Men's Missionary Society was organized in the First Presbyterian Church, Charlotte. The same year Dr. Robert H. Chapman, who served a number of years in North Carolina and at the time was Pastor of churches in Concord Presbytery, proposed to Synod "an overture to the General Assembly with the view of developing the efficiency of the lay element of our church, and thus increasing its aggressive power". This was referred to the subsequent meeting of Synod, and the North Carolina Presbyterian, commenting on the idea, said, "There is much to be said on both sides of the question, and the discussion cannot fail to do good".

In 1887, the Centre Church in Fayetteville Presbytery reported "The missionary Society and Young Men's Christian Association" and the following year a "Gentleman's Missionary Society", which, according to the Church records had existed for a number of years before this.

In 1892, the Laurel Hill Church reported a Gentleman's and Boys' Missionary Society, and the Red Springs Church records reveal that between 1892-1900, an annual institute was held for the elders and deacons of that Church.

In 1888, a report on Foreign Missions contained a recommendation urging the formation of both Ladies' and Gentlemen's Missionary Societies. In 1889, it was reported that the Assembly was deliberating on the constitutionality of Men's Societies, and while the matter was in abeyance Synod urged the furtherance of such organizations, provided they "are controlled by church courts and operate through channels of the General Assembly". In 1890, Synod reaffirmed the previous action,

and approved of "united efforts as may be made by churches in the same neighborhood or even the same presbyteries". This was the beginning of the formation of unions in both the men's and women's work, later to be referred to as presbyterial organizations. In 1897, it was reported that there were 17 men's societies. At this time there were 350 churches in the Synod, which included Asheville Presbytery. Ministers were urged to organize local societies.

During the meeting of the General Assembly in Birmingham, in 1907, a group of laymen and ministers met for the purpose of organizing a voluntary movement to be known as the Laymen's Missionary Movement of the Presbyterian Church in the United States. An organization was effected with Mr. Charles A. Rowland of Athens, Georgia, as Chairman, and with representatives of different Synods comprising the Executive Committee. For many years this Laymen's Missionary Movement was aggressive and sponsored conventions which reached the entire denomination.

In February, 1908, Dr. John M. Wells, minister of the First Presbyterian Church Wilmington, and three of the ruling elders of that church, attended the Convention of the Laymen's Missionary Movement in Philadelphia, the first great Laymen's Convention ever held in this country.

The plan proposed by the Laymen's Missionary Movement of apportioning the unevangelized lands among the different denominations and branches of the church met with cordial approval, and the Wilmington First Presbyterian Church became the first church in the Southern Presbyterian Church to make application for a definite territory for its field. In response to this appeal to the Assembly, the Church was given the Kiang-Yin field in China, in which it was already supporting several missionaries, and which was estimated to embrace a population of at least 450,000 souls.

An Elder of the Wilmington Church, Mr. James Sprunt, already a liberal contributor to the missionary cause, assumed the support of Mr. J. Campbell White, Secretary of the Laymen's Movement, and at the great Birmingham Laymen's Convention, February 16-18, 1909, gave \$10,000 for the erection of two school buildings, one each for boys and girls at Kiang-Yin. Another elder in this Church, Mr. Philander

Pearsall, assumed the support of one of the lady missionaries in this same mission, and also ⁷one of the Home Missionaries of the General Assembly in Oklahoma. In 1911, Ruling Elder A. J. Howell, feeling called to the gospel ministry, began his preparation for the ministry, the second son of the Church to enter "the school of the prophets", the other being the Reverend William E. Hill.

The Wilmington First Presbyterian Church also undertook Home Mission work in Brunswick County, and churches were organized at Winnabow, Southport, Shallotte, and Phoenix. In 1910, a mission for the colored people was begun by Dr. J.G. Murphy.

The Wilmington Church bore a reputation par excellent in the cause of missions, not only in North Carolina, nor in the Presbyterian Church, but in the whole nation. In that day, the philosophy of Men's work was quite different from what it is today. Then, men were primarily interested in evangelism and missions, and entertained no inhibitions in regard to stewardship. Today, the philosophy of Men's work is to reduce to a minimum giving through the Men's organization.

The late Dr. Henry W. McLaughlin, Director of Country Church Work of the General Assembly of the Presbyterian Church in the U.S., used to say that men's work could succeed only if the men had a "baby" to support. He spoke from experience, for he developed one of the great men's organizations of the denomination while pastor of the New Providence Presbyterian Church in the Valley of Virginia. It is not unlikely that the philosophy of the Men's Work needs re-studying today, in the light of the experience of the early years of the program of work.

In 1914, the Rev. William Black, the most famous of North Carolina Presbyterian Evangelists, a man who gave up a lucrative career as an attorney to enter the ministry, attended a Conference on Evangelism at Montreat, which stimulated him to present to Synod a paper, urging the organization of a Deacons-Elders Association.

Synod appointed a Committee of five, charged with the responsibility of conducting one or more institutes for Elders and Deacons. The following year it was reported that a series of institutes had been held by the several Presbyteries.

In 1922, the General Assembly which convened in Charleston, W. Va., directed that the Stewardship Committee elect a committee composed of seven members, ministers and elders, to be known as a Permanent Committee on Men's Work. The duty of the committee was stated to be to effect an organization in line with the denominational procedure and in harmony with the Presbyterian Progressive Program, then before the denomination. That same year a special committee which Synod had appointed to study the matter recommended that Synod establish a Permanent Committee on Men's Work. However, this seems to have been delayed.

The 1923 Synod urged all churches to organize the Men's Work along the lines of the General Assembly.

In 1924, the General Assembly called the Rev. John Edwin Purcell, at the time Pastor of the St. Andrews Presbyterian Church, Wilmington, N.C., to be the first Executive Secretary of Men's Work, with headquarters in Chattanooga, Tennessee. It has been said of him that "he laid a firm foundation for all future work for men in our Church. He did the hard job of pioneering".

Under Dr. Purcell the work progressed, and soon every Presbytery in the General Assembly was organized. The purpose of the organization was to enlist "all of the men of every congregation in Christian service and fellowship; secondly, to promote among them the study of the Bible and of the history, standards, agencies, and aims of our Church; and thirdly, to stimulate and enlist them in witnessing for Christ".

Some of the work by the men included building up attendance for Bible Classes; encouraging the establishment of family altars; building up the whole Church School; endeavors to win souls to Christ; teaching men to pray and to read the Bible; organizing prayer bands for personal work; contacting missionaries; developing men in public speaking; praying in public; working with boys; studying stewardship; developing tithers; aiding in the Every-Member-Canvass; and helping the needy.

In North Carolina the work of organizing the men became effective immediately after Dr. Purcell became Executive Secretary. During the next year a large number of churches were organized according to the Assembly Plan. Prior to this, in 1921,

at the meeting of Synod in Tarboro, the first step had been taken towards engaging ~~at~~ Stewardship Secretary of Synod. By the time Synod met at Lincolnton in 1922, J. B. Spillman, of Columbia, S.C., a layman who had gained considerable reputation as a "promoter of this cause in the Assembly", had been employed, and he made his first report to Synod in October of that year. He continued in the office of Secretary of Stewardship until April 1, 1928, when the office was combined with that of superintendent of Home Missions. A great deal of the credit for the organization of Men's Work in the Synod during those early years belongs to Mr. Spillman.

In 1924, it was reported by the Stewardship Committee that Men's Work had been organized in all the Presbyteries except Wilmington, and that was pending. A five-year program for Men's Work was presented, and Synod was apprised of the employment of Dr. Purcell. Again it was recommended that Synod establish a Committee on Men's Work. This recommendation was acted upon, and Synod directed "that a committee be formed to be known as a Committee on Men's Work of the Synod, this Committee to consist of three pastors and the President of the Men of each Presbytery".

In 1925, the Stewardship Committee asked Synod's endorsement of its Men's Work Program, and men were urged to provide services in vacant churches. The Committee on Men's Work reported that a convention had been held in Greensboro at the same time the women were meeting. There were 113 men's organizations in the Synod.

By 1929, progress was evident, though growth was said to be slow. As a matter of fact, only 62 organizations were listed. A Conference had convened at Montreal. It was suggested that Presbyteries might appoint interested ministers as chairmen of committees on Men's Work.

In 1930, the plan of the General Assembly was officially adopted by the Synod. In 1931, Synod declared the organization of the men in the Synod as successful, and it was revealed that the men would stress evangelism. The following year it was the expressed opinion of the Committee to Synod that presbytery-wide conferences are the best means for promoting the work. By 1933, the program of Men's Work was under the Committee on Religious Education which committee from year-to-year stressed the

importance of presbytery conferences. However, by 1949 emphasis was again on synodical conferences and in 1950, it was reported that a synod-wide conference at Davidson drew 750 men. In that same year the Men established as an annual project sponsoring of a Negro Youth Conference, and these have been held every year with attendance ranging ~~up to~~ between one and two hundred.

Since 1950 the Men-of-the-Church have moved into the realm of large Conventions for the entire denomination every four years, with stress during the interim years on conferences at the Presbytery and Synod level. Great Conventions, drawing between five and ten thousand men, have been held at New Orleans, Miami, and in 1963, Dallas, June 21-23, to which Convention there will be a thousand or more men attending from the Synod of North Carolina, *

The number of distinguished laymen who have served the Synod of North Carolina is legion. It would be all but impossible to delineate all who have rendered service to the Church, the State, and the nation. One can only symbolize the contribution made by them all by reflecting on some of them, which has been done. Suffice it to bring this section of this paper to a close by mentioning two others, who are typical of the many.

First, there was Moses Lingle, a member of the Back Creek Church in Rowan County, "who was first a private member, ^{then} ~~then~~ a Deacon for a short while, and after that an Elder for his last nearly twenty-seven years, and twenty-six years of that time Clerk of the Session, for the most part Superintendent of the Sabbath School, the mainstay in the weekly prayer-meetings. It is said that he was a ripe scholar: (a graduate of Davidson College) could read intelligently six or seven different languages; took great delight in reading the Holy Scriptures in their original Hebrew and Greek. His aim and laudable ambition was the Gospel ministry, but like Moses of old, his lack of fluency of speech proved an insurmountable barrier, and that cherished hope was abandoned. Yet the Lord assigned him a work, as He always does all who are willing to be guided by His unerring counsels; and well and faithfully did he perform that work".

Two other laymen of distinction were father and son, both named Robert Donaldson, of Fayetteville. The elder, who died about 1808, was one of the first Ruling Elders in the Fayetteville First Church. He moved to New York, and bequeathed the bulk of his fortune to the University of North Carolina, but this did not take effect because the will was not executed as required by the laws of New York. He lived at Hyde Park, on the Hudson, the latter part of his life. His son, Robert, gave to the First Presbyterian Church, Fayetteville, the first manse and other property, and was founder of Donaldson Academy and Manual Labor School, which fitted numerous young men for greatness in this and other states.

HIGHER EDUCATION

From the moment Dr. James Hall reported to Synod in 1794 that the Northeastern section of the State, which he had recently visited, needed "literary institutions higher than the common English school", to 1963, the Presbyterian Synod of North Carolina has regarded higher education as a major concern of the Church. Dr. Hall stated that Presbyterians were at an advantage in providing education because of the "difference the people make between a learned and illiterate clergy". For many years Presbyterians had been the leaders in establishing and maintaining academies. They unsuccessfully endeavored to establish the first college in the colony. They were largely instrumental in the establishment of the University of North Carolina. They failed in efforts to establish Western College. They were successful in bringing Davidson College into existence in 1837. Other institutions were begun by them, including Queens, Floral College, Peace, Mitchell, Flora Macdonald, Presbyterian Junior, St. Andrews, and a host of academies scattered across the State. As early as 1802, the Synod stressed the importance of education in relation to promoting a call to the ministry to "promising youths". Beginning in 1803, the Synod appointed agents as missionaries to the Catawba Indians, one of whose responsibilities was the management of "the school in that nation". Year-after-year Dr. James Hall appealed "for more young men to enter the ministry", and once referred to the "swarm of illiterate preachers", thus tying together preaching and education. He was concerned about both.

The Synod has nearly always been identified directly or indirectly with the University at Chapel Hill, and never more so than during the administration of Dr. Joseph Caldwell, who was ordained in 1810, by order of the Synod "because of the fact that he might be more useful to the church in his situation". In the same year Dr. Hall called to the attention of Synod that the General Assembly was raising funds for a Theological Seminary, to wit, Princeton. In 1818, the Synod received an overture urging correspondence with the Synods of South Carolina and Georgia relative to endowing a professorship in Princeton Seminary, which institution came into existence in 1812. The question was postponed a year but eventually the Synod entered into an agreement with the other two Synods to raise \$15,000 within five years. In 1822, Synod approved of the formation of an Education Society, the purpose of which was the selecting and supporting of candidates for the ministry. Synod heard in 1823, that the University was flourishing "and religious influence increasing there". This must have been encouraging since it is reported that a few years earlier the students "carried knives and pistols, which often saw action in brawls, carousing, and duels". It is also said that "they occasionally disrupted routine by rioting. And often instructors were thrashed or subjected to derisive abuse". For many years there was intercourse between the Synods of North Carolina and Virginia over educational matters, particularly in regard to Union Theological Seminary, which also was established in 1812, at Hampden-Sydney by Dr. Moses Hoge. (This institution was moved to Richmond, Virginia, in 1898, under the leadership of a distinguished educator and North Carolinian, Dr. Walter W. Moore.) In 1826, by the influence of Dr. John Holt Rice, North Carolina became a joint owner with Virginia of this institution, which today is controlled by these two Synods and the Synods of Appalachia and West Virginia. It is said that every President of the Seminary has been a North Carolinian, including the incumbent, Dr. James A. Jones, a native of Laurinburg. *§*

Efforts to establish a North Carolina Synod seminary never materialized, though during the early half of the nineteenth century it was envisioned by some

§ Note Dr. Ben Lacy

educational leaders in the State that each of the denominations might some day establish a seminary near the University at Chapel Hill. Another dream which failed to materialize, largely because the North Carolina Synod was reluctant to participate, was the establishment of a great Presbyterian University of the South, a subject which occupied the attention of the Synod for a number of years. For several years just prior to the establishment of Davidson College by Concord Presbytery, and for some years afterwards, the Synod gave serious consideration to the establishment of "a college, to be founded entirely on Christian principles, and to be controlled and governed, in all its details, regulated, by the Synod of N.C.". Davidson College has never been owned nor controlled by the Synod of North Carolina, though the policy of the General Assembly is that Presbyterian colleges be controlled by Synods rather than by either the General Assembly or by Presbyteries. Davidson College is owned and controlled by the trustees of the several Presbyteries of the Synod of North Carolina, the Presbyteries of St. Johns and Everglades in the Synod of Florida, and by Asheville Presbytery in the Synod of Appalachia. Today the institution has a thousand students and assets exceeding \$18,000,000. Dr. Grier Martin is President.

In 1834, Synod took note of the existence at Fayetteville of the Donaldson Academy and Manual Labour School, founded in 1834, which, it was reported, "promised to effect much for the cause of literature and morality, within the bounds of the Synod". In 1836 Synod set aside a season of public worship in order that "prayer might be offered for the University and the Seminaries, with the Rev. Samuel Graham, officiating". In 1841, the Synod learned that the Caldwell Institute established in 1836, at Greensboro, named for Dr. Joseph Caldwell, and supported by John M. Morehead, was "fast rising in importance". Unfortunately shortly after this, the institution was moved to Hillsboro because of an epidemic of smallpox, and within a few years, closed its doors. The same year a Committee was appointed to co-operate with other Synods, looking towards a United Theological Seminary of the South. The following year the committee reported their efforts in regard to this matter

had been "fruitless". The Synod in 1842 urged pastors and sessions of churches to establish schools for both boys and girls. In 1843, this matter was "indefinitely postponed".

Year after year the Synod expressed concern for the education of candidates for the ministry.

In 1845, Synod approved, "after long, interesting, and careful deliberation", of an overture asking the Synod to establish a literary institution under the control of Synod, and a committee was appointed to consider a location and ways and means of putting the institution into operation. Apparently everything was not altogether satisfactory between some of the Presbyteries and Davidson College. In 1846, an additional member was added to the committee after the report asked for "more calm and mature deliberation".

In 1847, progress was reported in the establishment of "female" seminaries and academies. The special committee on erecting a new college presented a lengthy report defining the grades of education, tantamount to modern elementary, secondary, and higher education. The report distinguished between a University and a college, "praised the University of North Carolina", called upon the professors there "to present to Synod whatever is of concern each year", and urged all to work together to build up the institution. Finally the Committee reported that Synod did not need a new college. "It (Davidson) rises up to greet us, not imploring our aid, but coming to our standard". It was then resolved that Davidson be a part of the Synod's system of the third grade under the care of Synod "and all friends are to aid in building it up". In 1851, Synod was reminded that Davidson College was not "under the care of Synod". The Reverend Gilbert Morgan was appointed President of the Synod's Board of Education.

In 1848, the first mention is made of Floral College, which had been established in 1841 at old Centre Church in Fayetteville Presbytery near present-day Maxton, largely by the efforts of a distinguished alumnus of the University of North Carolina, Mr. John Gilchrist. It was one of the only two chartered institutions of

higher education/south of the Potomac River. This institution had an interesting history though finally terminated as a result of the War Between the States about 1888. Edgeworth Female Seminary^{for women} is also mentioned as being "amply endowed and well-furnished". It is reported that there were numerous academies abroad, at least twenty in Orange Presbytery alone, though all of them were not Presbyterian. A good report is given on both Davidson and the University. The greatest problem of the period was "finding well-qualified teachers". In 1848, a report to Synod defined "the good teacher. In the report on Colportage, it is called to the attention of Synod that Baptists primarily occupy the territory east of the Neuse, and that "they are generally opposed to education and the circulation of books". It was added, "They need the schoolmaster".

In 1853, Synod expressed itself as having "always been and are now in favor of the general education of the people, and will encourage all public and private efforts which have this end in view, and which recognize the end of the Holy Scriptures; yet they deem it important, as far as practicable, to adhere to and extend the system of Schools, Academies, and Colleges, as recommended by the General Assembly".

In 1854, Synod reverted to the need for "founding of a Presbyterian College of the highest order to be strictly and purely Presbyterian". It was pointed out that Davidson had contributed 170 of her graduates to the ministry in its eighteen years of existence while the University of North Carolina, founded in 1796, had contributed but 20. The need for a new school was felt because of the want of pastors, evangelists, and missionaries. Presbyterianism was represented in North Carolina as being in a "most destitute, dependent, and helpless condition" for want of a sufficient number of ministers, and Synod promised to use all "lawful and practical means" to raise up efficient ministers in the Synod. The need for "intellectual scholarship" was stressed, and a committee was appointed to prepare a report on a Presbyterian College of the first grade, with a view of securing "as thorough and complete scholarship in general literature and science as can be ob-

tained in any of the universities of the world". What the Synod failed to take note of was that such undertakings require large sums of money, which at that time were not available and forthcoming in the State of North Carolina.

In 1855, the Committee reported that a Synodical College should be established, that it would not work to the detriment of the University of North Carolina; that Davidson College should be the object of the Synod in this connection; and that it was likely that "people" would contribute liberally to the project.

Apparently, Synod had parties both favoring and opposing the bringing of Davidson College under the ownership and control of Synod. It appears that the proposed new college might serve as a lever to force Davidson to seek the aegis of Synod. Synod approved of securing from the Virginia Legislature a charter for Union Theological Seminary.

In 1858, it was reported that two of the literary institutions sustained by the Presbyteries had been visited with a "season of awakening and of ingathering". In 1859, it was reported that the total given for the cause of education was \$3,712. In 1962, Synod gave directly to this cause \$410,949.

In 1861, as a result of the national upheaval, both in regard to the nation and the Presbyterian Church, Synod adopted resolutions revoking any control ever given to the General Assembly of the Presbyterian Church in the United States of America over Union Theological Seminary, and transferred this control to the General Assembly of the Presbyterian Church in the Confederate States.

In 1862 Synod named a committee to be responsible for raising funds for the ^{education} of children of deceased soldiers, and called on sessions of local churches to be governed in this matter as they thought best. In 1863 the Committee recommended that funds raised for this cause in each Presbytery be used within the bounds of those Presbyteries, and that two-thirds of the money be retained by the children, the rest to go to the Presbytery Fund. The following year it was reported that children were being educated by the Fund.

During the next several years plans were put forward for transferring Union

Theological Seminary to the control of the General Assembly; stress was placed on developing a "pious, learned, and efficient ministry"; parents were urged to send their children to school and college under "Presbyterian influence"; and it was suggested that Synod set up mission schools in areas away from churches, to serve as Sunday Schools.

In 1869, Synod heard that many schools and academies educate children of ministers and candidates for the ministry without charging tuition, and thanked God for an increase in the number of candidates. In 1870 Mecklenburg Presbytery advised Synod that the Presbytery was not bound to support Union Theological Seminary. In 1871, Synod rescinded an action of 1857 which had stated it was the duty of ministers and Presbyteries to use all lawful means to persuade candidates to attend Union Theological Seminary. The Synod immediately thereafter reaffirmed its interest in the Seminary, which suggests that there might have been some opposition to support of that institution. This is further borne out by the fact that in 1873, Synod sustained a complaint of certain members of Mecklenburg Presbytery who had objected to a stand taken by the majority of the Presbytery, stating that the Presbytery was not bound to support any Theological Seminary. In the Minutes of 1871, for the first time appears the designation by Synod of the observance of a special day for education.

In 1877, Synod heard an address by a Dr. Waddell of Georgia on the Negro College at Tuscaloosa, Stillman College, and approved of funds being raised for the education of "colored candidates". In the meantime the Synod changed its policy of supporting candidates by approving of loans to students rather than gifts.

In 1879, the Synod overtured the General Assembly to combine Publication and Education under one secretary. By now Synod was apparently full-fledged in its support of Davidson, and having heard an address by Professor J. R. Blake, ordered that a paper be prepared setting forth the importance of Davidson, and calling on Presbyterians and friends of learning to increase patronage of the college and the increase of its endowment.

In 1882, the churches were called on to revive classical schools within con-

gregations and "to return to the time-honored practice of the Presbyterian Church in establishing and maintaining parochial schools, as one of the surest means, under the blessing of God, of filling our Colleges and Seminaries with young men who shall devote themselves to the work of the ministry".

In 1883, Synod heard that there were a total of 70 classical schools within the bounds of Synod, more than half of which were taught by Presbyterians. The report commented on this situation as follows: "These figures show that the old time relationship between Presbyterianism and education has not been dissolved, but, as of yore, our Church is still in the van". Concord reported 16 schools; Fayetteville, 14; Mecklenburg, 9; Orange, 16; and Wilmington, 15. The School at Hillsboro headed by the Misses Nash and Kollock was mentioned, and the Rev. T. U. Faucette was said to be the teacher at Milton. Synod announced as a goal, an academy within the reach of every church. At that time there were 225 churches in the Synod.

In 1884, the Rev. J. B. Mack was commended for his success as financial agent for Davidson College.

In 1885, Synod entered on its records its philosophy of church-related education. It declared that education is vital to the Church since a certain degree of mental training is essential to the reception of truth; then declared: "If the time should come when our church should fail to maintain and cherish schools under her own supervision and control, she will be shorn of her strength, and we may write, 'Ichabod', over the posts of her doors". Synod then heard addresses on education by Dr. W.W. Moore, of Union Theological Seminary, and Dr. Luther McKinnon, President of Davidson, and ordered that a sermon be preached in 1886 on the duty of the church in securing a larger number of efficient ministers.

In 1887, Synod declared that its object in the field of education was the same as that which had been declared by the General Assembly as early as 1819, namely to assist young men in obtaining education, necessary to the ministry, and it was reaffirmed that one reason for the lack of candidates for the ministry was a shortage of classical schools. Another was competition because of job opportunities offered by trade, manufacturing, and railroading, especially if opportunities for

"higher education" were not available.

In 1888, churches were urged to hold conventions on education, to establish more primary and secondary schools, where the Bible and the Catechisms might be taught, and to establish high schools for single churches or groups of churches. Statesville Female College is referred to as having been established 25 years before, and as having seven teachers and \$15,000 in property.

The Synod of 1889 appointed commissioners to meet with commissioners of South Carolina, Georgia, and Florida to consider whatever seemed desirable and practicable in furthering church education. The Commission reported in 1889, that the four Synods should "unite in founding and fostering a school common to them all". This had reference to what became known as South Atlantic University, an institution which never came into being.

For a number of years Synod waged a losing battle with the public schools in an effort to maintain parochial schools and classical schools. Perennially letters were addressed to local churches urging revival of schools of a "high grade". Reading of the Bible was stressed as essential to daily exercises, and the importance of "female education" for which "little had been done" was importuned. In 1891, the Rev. R. D. Bell announced an Industrial School for Girls at Linville, and called attention to another at Blowing Rock. In 1892, President J. B. Shearer of Davidson addressed Synod, and was assured that Davidson is "obviously vitally connected with the interests and growth of Presbyterianism in North Carolina". Progress was reported on the opening of Parochial Schools.

In 1893, a preparatory school was reported at Mebane under the Rev. E. C. Murray. Another pastoral letter commending church schools to churches was approved. In 1894, it was reported that the number of schools under Presbyteries was increasing, and the Rev. Mr. Bell reported on three mountain schools with attendance of 275 and seven teachers. The Rev. Cornelius Miller had organized two mission schools. Synod was requested to appoint a Board to establish and control the Colored Industrial and Academical Institute at North Wilkesboro, but declined to assume any

financial responsibility. This institution was reported organized in 1895 and in 1898 "suspended because of debts". It was finally disposed of in 1900 by being transferred to the General Assembly.

Albemarle Presbytery overtured Synod in 1895 to bring Peace College at Raleigh under the control of Synod and to make the institution Presbyterian. In 1899, it was reported to Synod that Peace was owned by James Dinwiddie and was under the control of Albemarle and Orange Presbyteries. Synod regarded the new arrangement as satisfactory. In this same year Orange Presbytery commended Synod for its statesmanlike program at the high school and college levels, but charged that through "oversight or neglect" primary and formative education of children was being left to the State or "relegating them to ignorance". The overture asked Synod to appoint a committee to study a program of reactivating parochial schools. At the same meeting the Committee on Church and Christian Education recommended that Synod emphasize the propriety and importance of establishing and fostering parochial schools in every church where conditions are favorable and in all mission fields. Synod approved of moving Union Theological Seminary from Hampden-Sydney to Richmond. This was finally accomplished in 1898.

The Synod of 1896 was told that female education was being emphasized, and that there were institutions for girls at Red Springs, Charlotte, and Statesville. The institution at Red Springs was under the guiding hand of Dr. Charles G. Vardell, who was President from 1896-1930. Synod again affirmed its adherence to church schools, asserting that it is proper and desirable that the Church should control and direct primary and preparatory education, male and female, and urged the Committee on education to "agitate the importance of Parochial schools, not neglecting the press". It was still the philosophy of Synod that Presbyterians should send their children preferably to Presbyterian schools.

In 1897, it was announced that the James Sprunt Institute, "a female school", had been founded at Kenansville. The following year this school was announced as one of four schools for girls in the Synod which were in satisfactory condition. Other schools were said to be just holding on. It was added that much needed to be

done, and that there were beginning to be demands made for better education in the large towns.

The significance of the efforts by Presbyterians to elevate the whole program of education is magnified as one considers the deplorable condition of education in North Carolina as late as 1901, at which time there were 950 log school houses in use in the State and only 34 brick schools, or 30 log school houses for every brick school; and as late as 1912-1913 there were 254 log schools still in use. Most of these were one-room schools.

Between 1800 and 1906, 175 private and church schools (academies, seminars, colleges) were established in North Carolina for girls alone, many of which were Presbyterian.

Attention of Synod was called to the fact that in 1899, educational work in the Synod had changed in recent years. This, no doubt, was partly the result of the progress being made in public education, for these were the years of Aycock, Alderman, Joyner, and McIver, all of whom simultaneously carried a torch for public education. The position of the Presbyterian Church was not one so much of antagonism to public education as antagonism to poor education and total ignorance. The Church fought a valiant fight against ignorance in her efforts to elevate the mentality of not only her own boys and girls but, as far as she was able, others who were willing to learn. This is demonstrated by the significant work done by Presbyterians among mountain people. It was reported to Synod in 1899, that the mission schools had a firm hold, and it was announced as improved policy that hereafter a teacher must accompany new missionaries. The following year Synod heard of the outstanding work of Mrs. Elizabeth McRae and of the Institution at Banner Elk, named for "one whose praise is in all the churches", the reference being to her.

The year 1900 was ushered in by the announcement of the Twentieth Century Campaign Fund, a goal by the Presbyterian Church in the United States to raise \$1,000,000, \$300,000 of which was accepted by Synod, to be raised over a period of five years. Of this amount Davidson was to receive \$125,000; Union Seminary, \$50,000; other

schools and colleges \$100,000; and the General Assembly, \$25,000. Dr. Walter W. Moore was approved as agent to raise \$170,000 of this amount.

In 1901, Synod met in Charlotte, and in addition to visiting the Charlotte Female College, a train trip was taken to Davidson. The Rev. J. W. Stagg was elected Field Secretary for the Twentieth Century Fund.

In 1902, it was reported that the Statesville Female College was in "better condition than ever before - now there are 100 bathrooms, and electric lights have been added to the dormitories". More than 2,000 students were reported enrolled in all Presbyterian schools of the General Assembly. The Report of the Committee on Education expressed "regret that Presbyteries are so largely independent of Synod".

Dr. H. L. Smith, President of Davidson, addressed Synod in 1903, and Synod assured him that the Court recognized "the power of the college, and rejoice in its prosperity and popularity". The Committee report revealed that Christian Education was popular throughout the denomination, and this was given as a reason for doubling apportionments of benevolence askings for this cause to presbyteries. The Twentieth Century Fund reached \$52,000 and Union Theological Seminary was approved for conducting a canvass of Synod.

Schools and colleges were reported as flourishing in 1904, and it was said that relations were better with the Presbyteries. The question of Christian education for the "colored" was called to the attention of Synod.

The 1905 Synod approved of a campaign to raise \$75,000 for Union Theological Seminary, and the Rev. A.D. Gilmour was approved as agent. It was urged that candidates for the ministry within the Synod should attend Union Seminary. Synod learned that \$10,000 of the Twentieth Century Fund Campaign had not been collected.
proposed

In 1906, Synod severed her connection with the/South Atlantic University. It was reported that the Twentieth Century Fund had produced \$113,789 in five years. The same year Albemarle Presbytery overtured Synod to increase the endowment of Davidson College. Synod answered that it could not act without a request from the Board of that institution.

to be raised

Union Seminary was approved by the 1907 Synod for \$135,000 over a period of five years, and Davidson College for \$250,000 for its endowment over a similar period of time. Peace College had been sold to the First Presbyterian Church.

The Synod appointed a committee in 1908 to convene with representatives of other Synods to consider "more economical and effective use of our men and means in the work of theological education". Synod heard an appeal for Christian Education among Negroes, and the commentary that the "disaster that overtook Synod efforts at North Wilkesboro and the abandonment of that enterprize, seems to have paralyzed all interest and effort in that direction".

Two members of Synod were named to the Board of Peace College, a precedent, but Synod announced it would do the same for other colleges if requested. The Seminary was approved for a Centennial Celebration Fund.

An overture from the Synod of Texas in 1911, asking the Synod of North Carolina to join in an overture to the General Assembly to establish a great Presbyterian University, was answered in the negative by the Synod of North Carolina, as being unwise at that time. It was reported that there were 23 schools and colleges in the General Assembly; 191 teachers; 2,412 students; and \$1,070,000 in assets. Today there are 33 colleges, seminaries, and schools under Presbyterian auspices in the Assembly, with 943 on the combined faculties; 12,624 students; property valued at \$80,000,000; endowment of \$77,000,000; and 1,180,000 books in the libraries. The Campaign by the Seminary was said to have netted \$220,000. In 1912, the Synod went by train to Richmond to join in the celebration of the Centennial.

In 1913 a significant thing occurred. Synod granted the privilege of the floor to all educators present, and as a result of this experience an Association of Presbyterian Schools and Colleges was organized for the purpose of promoting the cause of Christian Education in the Presbyterian Church. Two years later Synod learned that during the month of January, 1914, the Presbyterian Educational Association of the South had been organized at Montreat. At the 1914 meeting of Synod, Fayetteville Presbytery was commended as the "Banner" Presbytery of Synod for its generous gifts to the cause of Christian Education. Synod approved of raising \$50,000

as an endowment for Lees-McRae College.

Dr. W. J. Martin, President of Davidson, addressed Synod in 1915. That year, in lieu of Synod approving of the General Assembly recommendation that educational institutions be under Synods, it was approved that every Presbytery strive for a preparatory school and that Davidson remain a standard college for men; further that Synod develop a standard college for women, "a college of moderate means"; a "finishing school"; and reaffirm "the Bible as the cornerstone of instruction in all institutions".

The very next year Synod seemed to reverse itself, for it approved of the Synod as the unit of work in higher education and adopted the General Assembly Plan, which is that higher education is a function of Synods. The proposed campaign for \$1,350,000 for education, one-half for the schools and the other half to be set aside as a "perpetual fund", was approved. It was reported in 1917 that Fayetteville and Orange Presbyteries refused to support the plan, and that therefore, it should be abandoned. Synod on the heels of this approved of a campaign to raise \$50,000 to endow a Chair of Bible at Davidson.

The year 1918 witnessed two called meetings of Synod, both of which were held in connection with either the merging of Peace and Queens Colleges at some place to be determined by Synod, or the establishment of a Synod College for women apart from these institutions. The first meeting was held on March 21, and the second on June 11. Queens College advised Synod that it must of necessity close its doors and sell its property in order to pay its debts.

At first Peace College offered to merge anywhere decided upon by Synod; but later the Alumnae and citizens of Eastern North Carolina protested so vigorously that the offer was withdrawn. Meantime offers to locate the college had been received from Charlotte, Greensboro, Red Springs, and Statesville. However, when Peace withdrew, then Queens did likewise, and nothing came of the matter.

In 1919, a \$1,000,000 Campaign for higher education was inaugurated. That year it was proposed that Synod create a Secretary of Higher Education. Later it was

proposed that this officer be the Secretary of all "benevolent causes". This idea was consummated in 1921 by the employment of J. B. Spillman as Stewardship Secretary.

In 1929, it was reported that schools were crowded, and that students were being turned away. At the same time, Synod was told that there was a lack of secondary schools.

It was reported to Synod in 1921 that there were five grammar and high schools supported by Synod with 347 students and 34 teachers; four women's schools with 160 teachers and 1,842 students; and that the latter were "crowded" but not the former. Attention was called to the "Summer Bible Schools", and authority was given by Synod to investigate the offering of Bible at State Institutions. Synod also learned that the new Schauffler Hall at the Seminar was in use.

Enrollment in Synod's institutions declined in 1922, and the reason was given that it was due to the raising of entrance requirements. All of the institutions operated on a total of \$584,218. In 1961-1962, the three colleges operated at a cost of \$3,610,528; and the 1962-1963 Budget was projected at \$5,361,205. There were enrolled a total of 2,386 students under a combined faculty of 185. It was reported in 1922 that the Million Dollar Campaign had produced \$908,969 in pledges on which \$512,158 had been collected. Davidson College also had a campaign under way to raise \$600,000. Synod was told, "We need to cultivate a School and College Synodical consciousness", that it was essential to have synodical cooperation, and that currently each school was regarded as a "local enterprise".

Synod learned in 1923 that the Grove Academy at Kenansville had closed its doors, but Elise Academy, Glade Valley School, and Albemarle Academy enrolled respectively 61,100, and 77 pupils. There were no Grade-A colleges for women in the Synod, and a committee was designated to convene with representatives of the women's colleges in an effort to improve the situation. The meeting was consummated and the committee reported back that \$40,000 would be required to bring up the ratings of the institutions to standard. Synod then passed an action ordering Presbyteries to give 10% of benevolence funds to the cause of higher education during the next three

years as a means of meeting this contingency. It was also approved that Flora Macdonald and Queens should receive \$15,600 each and Peace and Mitchell \$5,460 each. The Committee on Bible in Educational Institutions reported that a plan of united denominational effort to accomplish the teaching of Bible in public institutions of higher learning was in the offing. In 1926, Synod learned that a School of Religion had been established at the University of North Carolina, and ironically, without the participation of Presbyterians, who had spearheaded the movement.

The report on education in 1924, revealed that only Albemarle Presbytery had failed to include 10% of benevolence income for Educational Institutions. The Million Dollar Campaign had received \$888,000 in cash. Women-of-the Synod reported a plan for securing better equipment and libraries for the four women's colleges. Union Seminary reported its largest student-body of 144.

The Synod of 1925 was a lively one because of the current controversy on Evolution. It was recorded in the Minutes that because of "certain phases of public instruction offered by the state" the issue of Evolution was before Synod. A special committee brought in a report but a substitute paper was adopted giving declarations on the Evolution issue. The paper took cognizance of the fact that Church and State are separate, yet Synod regarded it legitimate to protest against "rationalistic influences" in schools and to appeal for remedial measures. Evolution was declared to be theory only, and therefore, Synod was opposed to it being taught in state and denominational schools. The Synod went further to declare that it was "opposed to the publication or circulation of any paper or magazine by state institutions, tending to lower the moral standards or discredit the Scriptures". The Synod declared in favor of "more rigid censorship in selecting textbooks used in state and public schools". Proceeding further, the paper declared: If any official or teacher is "inculcating theories which tend to destroy the faith of our young men and women in the Old and New Testaments as the inspired Word of God", such should be removed. The paper concluded by proclaiming, "We are cordial friends of popular education

and the splendid system of schools maintained by North Carolina, and appreciate the difficulties surrounding the two enterprises of education and religion, and pledge ourselves to stand with Christians of the state schools, and we plant our feet on the unchanging truth revealed in the Word of God". Five members of Synod entered their names on the record in dissent, saying they approved in the main the substance of the report, but that they did not think it wise to be released "at this time".

Later in the meeting a report by the Committee on Bible Cause declared that the "conflict over evolution made the time ripe for pushing the Bible cause, especially by teaching of the Bible in public schools".

Other matters of concern to the Synod at this time were the appointment of a permanent committee on the Assembly's Training School at Richmond; commendation of a Student Loan Fund to the churches; strengthening of Junior colleges; and declination of support of the Montreat Normal School and of addressing an overture to the General Assembly, asking that the School be placed under the control of the General Assembly.

Synod learned in 1926 that all of its colleges had attained the status of A-grade, and that Queens had been accredited by the Southern Association of Schools and Colleges. Synod's colleges were instructed to provide courses in Religious Education in order to better prepare students for practical training in Sunday Schools.

The most significant action by the Synod in 1927 was the instruction of the Committee on Education "to secure an endowment of not less than \$3,000,000 for the cause of Christian Education, to be held by Synod and administered each year under Synod control. The Committee was also instructed to explore closer relationship - "supporting connection" - with the Edgar Tufts Memorial Institution at Banner Elk. *The fund was not raised.*

There was a special ("called") meeting of Synod in 1928, held at Maxton, for the purpose of considering the purchase of Carolina College, which was consum-

mated, and renamed Presbyterian Junior College, which institution was opened in the fall of 1929. At the regular meeting of Synod, colleges reported that "frequent agitations relative to ownership and control hampers them in their work", whereupon Synod resolved to "discourage any further agitation of such questions as consideration of or elimination of schools, or changes in ownership and control, unless such changes originate with the Boards of these institutions".

During the next two years the only significant item appearing in the Minutes is that Synod declined in 1930 to a joint ownership of Danville Military Institute for lack of means of support.

Beginning in 1931, the educational institutions of Synod began to feel the effects of the Depression. Synod was told that all institutions except Davidson and Queens showed a deficit. Though Synod was told that the schools for the past two years had "felt the effects of the financial crisis", Synod was advised by the Presbyterian Educational Association of the South (PEAS) that there never "had been so great a need as exists today for educational institutions, Christian in purpose". It was called to the attention of Synod that there was "severe competition" from state institutions which were lower in cost. Synod was advised to take effective measures "to stop increasing debts" while at the same time avoiding postponement of planning for the future. Synod cautioned trustees and presbyteries to give serious attention to "the very considerable debts and deficits" which in some cases were large enough to endanger the financial security of the colleges.

The following year, ¹⁹³²~~1932~~, the situation was not improved, and institutions were said to be facing difficulties greater than ever before in their history. Finances were said to be poor, and Presbyterian families were called on to enroll their children in Presbyterian institutions and to contribute first to these institutions. Synod approved of a recommendation from PEAS to study the whole educational program, recognizing the pre-eminence of the "Christian" college, as worthy of youth from every standpoint. The Stated Clerk was instructed to report on the legal responsibility, if any, of Synod for the debts on the institutions. In 1933, Synod appointed a committee to study this matter, after seeking competent legal advice. In 1935,

Synod eventually heard a report on this matter, following which the report was tabled and the committee discharged.

In 1933, the financial situation was no better. An interesting observation on the educational situation during the Depression revealed itself during the next several years. In 1933, Elise Academy at Hemp reported 93 students. The next year the number reported was 194; in 1935, 239; and as late as 1938, 261. Suddenly in

1940, Synod heard it reported that Elise High School had been turned over to the State, but that the committee did not know the circumstances. *During the latter part of the thirties, the State paid students tuition. Parents of the day found it inexpensive. It would appear that it was discovered that parents found it cheaper to send their children to a day school, but that the expense to operate the institution became so great that the*

schools) upon the trustees turned over to the State a responsibility which the Presbyterian Church long since had relinquished, the education of its children at the elementary and secondary levels by the State.

In 1934, Synod was urged to keep open its institutions in spite of "heavy debts" on Presbyterian Junior College, Flora Macdonald, and Peace. The Synod's Committee also suggested, in the face of the Depression, that Synod enter into a united educational campaign for its institutions. The report adopted by Synod requested faculties of institutions "to continue efforts to make education at Church Schools, Christian, and to guard against the 'creeping in of educational theories that will tend to undermine faith in the verities of revealed religion'." These were said to be materialistic philosophy, behaviouristic and soulless psychology, lifeless biology, evolution principles, etc.

In 1936 things began to turn for the better. It was reported that enrolments were increasing and debts decreasing. The same optimism prevailed in 1937, in which year it was announced that Davidson College had celebrated its Centennial. Presbyterian Junior College was authorized to borrow \$2,500 to liquidate its debts. Synod then launched on a progressive program by establishing committees to study the over-all debt situation and to undertake a campaign as soon as possible for liquidating the debts, providing new buildings, and increasing the endowments.

Institutions which were planning individual campaigns were asked to reconsider such plans in view of the previous action.

The committee which had "assembled the debts" reported in 1938 a total indebtedness of \$223,371. Synod was reminded that only PJC belonged to Synod, and therefore, other institutions were called upon to consider conducting a campaign for indebtedness, endowments, and equipment of schools related to Synod in the fall of 1939. One institution reported to Synod that faculty salaries had been paid in full for the first time in five years. Synod reminded its institutions that "the only justification of the continued existence of the schools is in religious instruction, and they are urged to greater efforts in this respect".

In 1939, the action calling for a campaign was reaffirmed. Synod heard that Dr. Hunter B. Blakely had assumed the presidency of Queens College and Dr. Louis C. LaMotte of PJC. The Stated Clerk was ordered to obtain from educational institutions each year full information for statistical analysis and report to Synod for publication in the Minutes. Larger use of the Presbyterian News was suggested to the institutions as a means of informing Presbyterian constituents. Dr. Price H. Gwynn addressed Synod on the "Place of the Junior College", and PJC was commended "to the people". The resignation of Dr. W. M. Fairley from the Board of this institution was rejected, and he was commended for the part he had played in bringing that institution through the critical years. The Committee on Stewardship was instructed to study amounts apportioned to the colleges, and to make recommendations at the next Synod.

The Committee on Education reported in 1940 that the General Assembly was concerned that "our whole system of Christian Education is in jeopardy", and had taken an action looking towards an Assembly-wide campaign to raise funds for adequate equipment and support of colleges. It was added that it was believed that such a campaign was imperative in North Carolina, the reason, no doubt, being that the Synod of North Carolina had more institutions to support than any other Synod, to wit: Davidson, Queens, Flora Macdonald, Presbyterian Junior, Mitchell, Peace,

Glade Valley, and Union Theological Seminary. The Committee called attention to the fact that Church-related Colleges were still facing financial problems for the reason that incomes were lower, and benevolence giving therefore was lower, while the State was investing greater sums in State institutions. Synod was asked to approve of the Assembly-wide campaign, which was to follow a thorough survey, to which adequate publicity would be given.

Synod was addressed in 1941 by the Moderator of the General Assembly, Dr. Charles E. Diehl, President of Southwestern College at Memphis, and also heard a former Moderator and the President Emeritus of Davidson, Dr. Walter L. Lingle. Synod was told that all institutions reported "bright prospects". The Synod-wide campaign was to be preceded by a publicity program. The Presbyterian educational situation was analyzed as follows: The Church was said to be doing a remarkable work since most of the leaders of the Church, lay and ministerial, were educated in its institutions; secondly the work in North Carolina was declared to be unique, reference being to the large number of institutions supported by the Synod; and thirdly, because of the heavy load, the need was expressed for increasing the percentage of support for higher education in the benevolence budget. It was announced that the firm of Marts and Lundy had been engaged to conduct the financial campaign.

Synod was asked to give thoughtful consideration to the cause of Christian education because of the world crisis, and the call of the ministry was to be urged upon capable young men. An Assembly-wide survey had been made on education, and a joint campaign for education was recommended for 1943.

The Advisory Committee on Education of the General Assembly revealed in 1943 that the Works Survey, completed the year before, recommended a reduction in the number of institutions in the Assembly, for only by adjusting to the economic and social changes could the church-related colleges keep place in higher education. Institutions, particularly those for men showed a decline in enrollment because of the War. The War also had created obstacles in the educational campaign which had been conducted only among the families of the institutions. Synod adopted a resolu-

tion approving of the employment of a full-time Director of Christian Education, who would work co-operatively with the Synod's Committee on Higher Education and the Presidents of the colleges. A spirited debate preceded a vote which carried by only a majority of two on a motion to bring all educational institutions supported by Synod under Synodical control. In 1944, three Presbyteries, Fayetteville, Orange, and Wilmington overtured Synod to rescind this action, but Synod declined for the following reasons: (1) Competent advice to Synod was that educational institutions should be under synodical control as superior to any other; and (2) it seemed evident that the overtures were prompted by needless fear that the existence of the institutions would be imperilled by Synodical control. Later, in 1945, it was asserted that there is a serious question whether a body smaller than a Synod is able to discharge satisfactorily the full responsibility of an institution.

In 1945, Synod referred to the Committee on Higher Education an overture from Granville Presbytery asking that an approach be made to Johnson C. Smith University in Charlotte, relative to the enrollment of Negro candidates for the ministry.

Dr. Price H. Gwynn, Jr. who at the time was Professor in Davidson College, was presented to Synod in 1944 as the first full-time Director of the program of Christian Higher Education for the Synod. In 1945, he made his first report to Synod in which he pointed out that Synod controlled only Presbyterian Junior College, and jointly with South Carolina controlled Queens. Davidson and Queens were declared to be fully accredited. The six colleges of Synod enrolled 2,019 students - 1,204 girls and 815 boys, 56% of whom were Presbyterians. A larger number of Presbyterian students were to be found in other institutions than those supported by Synod; however, Synod was reminded that most of its leadership came from the alumni of its own institutions. Colleges were said to be out of debt, but ~~that~~ endowments were too low. The report added, "There is a sad neglect of colleges by Presbyterians" who give liberally to other causes but leave the financing of higher education to private philanthropy, which unfortunately was on the decline. There seemed to be three

alternatives: increased church support, government support, or loss of the institutions to private support and control. The Synod, said Dr. Gwynn, was uncoordinated in its educational program; each school "fights for itself"; and other denominations were forging ahead in the field of raising large sums of money for this cause. He asked, Can Presbyterians, "the pioneer educators in North Carolina, afford to be left behind?"

In 1946, it was reported that Dr. Gwynn had resigned to become a Secretary of Education with the Board of Education of the Presbyterian Church in the U.S.A. Beginning about this time institutions reported increased enrollments and also increased costs, as well as the loss of students for want of better facilities, and of teachers for want of sufficient income to provide adequate salaries and benefits. Synod approved of its Committees on Home Missions, Religious Education, and Stewardship consulting together as to the possibility of establishing a central office where expenses might be pooled. This idea became a reality in 1951, when Synod established an Office in Raleigh.

In 1947, Dr. Dan T. Caldwell, a native of Huntersville, was called from the position of the Director of Defense Service program of the General Assembly, to the office of Director of Christian Education. *Enrollment raised from*
In successive years Synod learned ~~in its educational institutions:~~
~~of an increasing enrollment,~~ 3,330 in 1947; 3,258 in 1948; *to* and 3,276 in 1949. Costs of operations were said to have increased 103% between 1939 and 1948 and enrollments had doubled. The Synod's Committee declared that both the program and support must expand. A campaign for Queens College, to raise \$1,000,000 for buildings and endowments was approved and Presbyterian Junior College was encouraged in its campaign to raise \$50,000.

Between 1950 and 1960, Synod undertook the most ambitious program on higher education in her history. In addition to approving of campaigns already mentioned, Synod endorsed financial campaigns for Flora Macdonald and Peace Colleges in 1952, for Queens in 1955, for Higher Education in 1956, for Campus Christian Life in 1958, the new St. Andrews College in 1961, and on a Long Range Plan, cam-

paigns respectively for Union Theological Seminary, which institution had previously conducted a campaign in 1952, in 1966, and Davidson in 1969. ^{In 1952} ~~Also in the~~ same year Synod's Council reported that it had answered in the affirmative an overture from the Committee on Educational Institutions in regard to a study being projected on higher education in the Synod. It was also called to the attention of Synod that the Ford Foundation would be approached in an effort to obtain a grant of \$25,000 to undergird the study. In 1953, a special study committee appointed by Synod reported that the Ford Foundation had appropriated \$50,000 for the study, and that Dr. Roger M. McCutcheon, retired Dean, Tulane University, New Orleans, had been procured to direct the study. The Ford grant carried with it the condition that Synod would take such action as the study revealed to be prudent. For two years the Synod's special committee, the Director, and a team of advisers were engaged in the study which was presented to Synod at a meeting held at Barium Springs July 12-14, 1955.

The Report, adopted by Synod, recommended the merger of three of the institutions supported by Synod (Flora Macdonald, Peace, and Presbyterian Junior Colleges), and the establishment ^{ment} ~~in~~ in their places of a consolidated four-year, co-educational, quality institution, emphasizing the humanities. The following year Synod was advised that the institution would be located at Laurinburg, one of seventeen towns in eastern North Carolina which vied for the institution, and a financial campaign was approved to raise \$3,000,000 for the proposed college. The City of Laurinburg alone pledged \$3,000,000, and the rest of the Synod raised \$1,225,000 for the college, bringing the total to \$4,225,000.

The Report urged that all educational institutions receiving support from the Synod should be under synodical control. Synod was enjoined to increase its support to the institutions under its aegis, including capital, endowment, and operating funds. It was suggested that a Permanent Advisory Committee on Higher Education be established.

At the same 1955 meeting of Synod, a resolution prevailed, asking the governing boards of institutions under synodical control to consider adopting a policy

of admitting qualified students without regard to race.

In 1956, Synod admitted to the Benevolence Budget an item in the amount of \$5,000 for the Guidance Center program, which by 1963 had increased to such an extent as to require the employment of a half a dozen people on the staff at St. Andrews College, with a budget in 1963 exceeding \$30,000.

During the years between 1955 and 1962 Peace College contended the right of the Synod to absorb that institution, and to close its doors, and finally in a civil court decision gained a judgment permitting the institution to continue to operate under the jurisdiction of the First Presbyterian Church of Raleigh, but responsible to the Board of Trustees of St. Andrews College.

Synod learned in 1956 of the retirement of Dr. Ben R. Lacy, President of Union Theological Seminary, Richmond, Virginia since 1926.

In 1963, St. Andrews College is in its second full year of operation with a student-body of 884. Approximately \$5,000,000 have been expended in developing the new campus, and it is estimated that within another ten years, at least an additional \$5,000,000 will be needed to complete the campus and to provide a substantial endowment.

The Synod of North Carolina today owns and controls St. Andrews College; has joint ownership and control of Queens College; and owns and controls Union Seminary jointly with three other Synods.

PRESBYTERIAN HOME

In 1945, pursuant to an overture which had originated in Albemarle Presbytery, calling on Synod to consider the establishment of a Home for elderly people, Synod adopted the Report of a Special Committee which had been appointed in 1943 to study the whole matter "of a home for our Presbyterian old people", which was the first step towards the purchase and development of property in High Point that today is the official Home for Senior Citizens of the Synod, ^{The} ~~with~~ ^{Ad} property valued at \$1,576,949, and ^{*The Home is operated on*} an annual operating budget of \$269,000. Perhaps, there is no Home in America superior to this Home, which is superintended by Mr. R. A. Short,

Executive Director, under the wise jurisdiction of an able Board of one minister and 22 lay persons. Three persons whose names will surely be forever linked with the establishment of the Home are the Rev. H. R. McFadyen, who moved the establishment of the Home, and who served as the Chairman of the Special Committee to study the possibilities of establishing the Home; Dr. R. Murphy Williams, of Greensboro, who "stumped" the state for financial support, and obtained the initial large gifts that assured the prospect of the Home; and Mr. William H. Sullivan, a member of the Covenant Presbyterian Church, Greensboro, who served as the first Chairman of the Board, and whose dedication to the undertaking was responsible for the Home developing full-blown, commodious, qualitative, and comfortable.

WILLIAM BLACK HOME

In 1915, Dr. R. C. Anderson, President of the Mountain Retreat Association, at Montreat, N.C., offered to Synod a lot on which to build a home for North Carolina religious workers. A committee was appointed by Synod, composed of the Rev. William Black, Evangelist, and others, who met at Montreat during the summer, and decided in lieu of the Anderson lot, to purchase a lot from Mr. and Mrs. C. E. Graham of Asheville and Greenville, S.C., containing a house and furnishings. Among the first trustees was Mr. A. T. McCallum of Red Springs, who so munificently remembered the Presbyterian Church in his will in 1926, by a legacy today in the possession of the Synod, and valued at in excess of \$250,000. Another lay member of the Board was the late Mr. W. H. Belk of Charlotte. It was not until 1929, that the first women were named members of the Board. In June, 1946, the Home was destroyed by fire, and immediately plans were made to rebuild. This was accomplished through the efforts of the late Dr. E. E. Gillespie, for so long connected with almost every successful enterprise of the Synod. The plans for the building were prepared by the Rev. O. V. Caudill, at the time Synod's Director of Church and Manse Planning, ^{and} late Director of a similar department for the entire General Assembly. Today Synod boasts an attractive, modern Home, capable of entertaining 60 persons. The administration of the Home, since the death of Dr. Gillespie in 1958, has been in the capable hands of the Rev. R. H. Stone, D.D., Chairman of the Board of Trus-

tees.

NEGRO WORK

Though most all of the churches of Synod included Negroes on their membership roll prior to and during the War Between the States, at the close of the War, the Negroes, without any coercion whatever, voluntarily withdrew from the white churches in order to exercise their freedom in establishing churches of their own. The Presbyterian and Episcopalian churches seem to have suffered more than other churches in the losses sustained, yet through the years the Presbyterian Church has endeavored faithfully to minister to the Negro, and to assist wherever there was opportunity in developing separate churches both within and without the denomination. Actually there are today more than 14,000 Negroes in North Carolina who are members of the Presbyterian Church, but of the "Northern" branch.

In recent years, as has been pointed out, the Synod has gone on record declaring that the Church of Jesus Christ should not be segregated, and has urged all of its agencies and institutions to move with all speed towards desegregation.

There are today in the Synod of North Carolina four Negro churches with a total membership of 337. Several attempts to start additional work in recent years has not met with success. There is at least one Presbyterian Church U.S. in North Carolina today with both white and negro members.

SOCIAL ISSUES

The Synod of North Carolina has through the years manifested concern in many matters that relate to social issues, including dancing, gambling, drinking, slavery, swearing, Sabbath desecration, morality, disorderly conduct, cruelty, inflammatory publications, abolition, concern for the "deaf and dumb" and blind, concern for the Negro, military training, war, poverty, orphans, the "insane", convicts, divorce, juvenile delinquency, child labor, factory workers, motion pictures and censorship, education for illiterates, reformatories, the feeble-minded, race, recreation, peace, hospitals, international justice, refugees, communism, segregation, temperance, and other questions.

The stand of the Synod on these various issues has not always been the popular one, nor perhaps sometimes the right one, but in most instances the Synod did take a firm stand on what it believed to be the Scriptural interpretation of each issue as it arose. It would be untrue to accuse the Presbyterian Church of having closed its ears, and eyes, and minds to the great issues which have been prevalent in each generation. It is true that sometimes, perhaps usually, the church moves with deliberation, but as a rule its judgment is mature and according to the principles of historic Christianity.

In recent years the Social Questions are dealt with by a Committee designated Christian Relations. The Chairman of this Committee in 1963 is the Rev. B. Frank Hall, Th.D., Wilmington, N.C.

THE SABBATH

Throughout the history of the Synod of North Carolina the question of the observance of the Sabbath, or day of rest, has been a leading issue. As early as 1815, the Synod petitioned the North Carolina Legislature asking "for considerable augmentation" of the fines already provided for the "odious crimes" of drunkenness, "Sabbath-breaking", and profane use of God's name. The Synod did not hesitate to point out that "God originally ordained that persons convicted of either of the latter two were to be punished with death". A frequent petition went to the Congress of the United States protesting transportation of mails on Sunday. Nor were church members spared, and it was frequently urged that ministers preach on the theme of Sabbath observance at least once a year. The railroads came in for censure, though at times the commissioners to Synod were given free transportation en route. Synod was "shocked and outraged by the loading and unloading of cars and continual running of trains". Sunday employment was said to be a "deplorable defiance" of God's laws. In 1878, Synod declared that there were three "great and growing evils: "drunkenness, Sabbath desecration, and fraud and dishonesty in business". "Social visiting" on the Sabbath, selfish indulgence, worldly recreation, and promiscuous reading on the Sabbath" were said to be prevalent in the presbyteries in 1883. Unlawful riding on steamboats and trains on Sundays was condemned in 1884. In 1901, it was said that "the

whole Sabbath question was in a state of transition" brought about by a "universal secularization of the Lord's Day". Most flagrant forms of this, "baseball, horseracing, and open shops" were said not as yet to be found in Synod. In the same year the newspapers were included among offenders.

In 1903 and succeeding years, conferences on the Sabbath and the Family were held, and to the list of offenders were added the "sacred concert entertainment, which is akin to the open Sunday theatre". Synod declared the "inalienable right of every man to rest on the Lord's Day". Reading of the Bible and prayer were urged for family worship as a means of combatting the creeping cancer. Co-operation was established with the American Sabbath Union in 1907, and petitions were addressed to the President of the United States and to the United States Senate, protesting various alleged violations of the day of rest. The following year another communication was addressed to President Theodore Roosevelt and to the Congress, sparing no known agency, guilty of breaking the Fourth Commandment. By its various actions, it is evident that the Synod left no stone unturned in an effort to protest to Government, Church, and the public the "retrogression" of "the spirit of the age in which we live", brought on by the failure to observe the Sabbath Day.

Synod had repeatedly examined carefully whether or not the questions of the catechism, relating to Sabbath observance and based on the Bible, were in any sense "modified by our present civilization", and as repeatedly declared the Sabbath law as a lasting obligation, binding in time of war as well as in peace. Every effort was made to see that in the Army and Navy during the First World War, all safeguards were placed around those in service to guarantee their right to observe a day of rest. It was declared that "The motor car is a great Sabbath desecrator, and the temptation is ever before our people".

Year-after-year the Committee on the Sabbath and Family Life reported, though Synod seems to have grown weary of its pronouncements, petitions, and protests. In 1943, it was declared that the seven-day week had caused absenteeism and confusion and loss in business life, whereas farmers, who observe the Sabbath, were prospering. The Committee on Sabbath Observance asked to be abolished in 1947, and the work of this Committee transferred to the Christian Relations Committee. In answer to several

overtures received by Synod in 1949, protesting an all-star football game in Charlotte on Sunday, Synod addressed a letter to officials urging the postponement of the game and another to Davidson College football players commending them for refusing to participate in the game on Sunday.

The last appearance of an item on the subject of the Sabbath is found in the Minutes of 1950, where Synod, in view of the deplorable "breakdown of Sabbath observance on the part of the church members in Synod. . . at this critical hour in our nation's history", resolved that all ministers emphasize the warnings concerning the proper keeping of the Sabbath and ministers use every resource to safeguard the Sabbath.

DENOMINATIONS

During its history the Synod of North Carolina has shown for the most part an ecumenical spirit. Beginning in 1794, Synod heard reports from its missionaries, appraising the denominational situation in various sections of the State. Dr. James Hall reported in 1794, that the Methodists had lost ground in the area around Edenton almost to the point of extinction because of their stand on emancipation of slaves. The Episcopalians were said to be in a majority in that section, but were without preachers. Baptists, too, were in great numbers, seeming to "have overrun the country", according to Missionary John M. Wilson, who thought the people would not be "backward to favorable Presbyterian interest". Several missionaries reported a struggle between Methodists and Baptists for members, and James Hall told of such "virulent. . . shameful disputes. . ." between the Baptist and Methodists of Rockingham County on predestination that he felt compelled to deliver an address on this subject, which, because some had objected to it, he published in the Raleigh Star. The Rev. William Barr reported on a sojourn in South Carolina among a people "whose attention had been called to religion by the instrumentality of your late missionaries, (and who) will be induced to submit to the watery burial". In reference to Methodist preaching to these people, he observed, "but the people in general are too well-informed to be much pleased or profited by empty vociferation, and raving nonsense".

As early as 1797, Synod was asked to rule on "promiscuous communion with other denominations", and a committee reported recommending that ministers be enjoined to be careful since communication with other denominations in excess implied "a coalescence on his part with doctrines not professedly held by him or his church".

In 1804. an overture asked whether it was consistent with Presbyterian Government to admit other denominations, as churches, to commune with us; and to receive their preachers, without distinction as ministers of the Gospel, to which Synod gave a negative reply, except through the General Assembly.

The question was dealt with more specifically by the adoption of the report of a committee which studied the matter. A resolution adopted, declared: "Whereas the Methodist Church embraces doctrines we consider far from orthodox, and are in the habit of insinuating that Presbyterian ministers are mercenary in their calling, of speaking disrespectfully of our church, and trying to draw members from our communion; therefore, in order to avoid feuds and animosities, Synod recommends that all unnecessary intercourse be avoided". Synod went on to say that approval was given to communion with the church, as a church, but that members should be received as if they were applying for the first time, and those who invited Methodist ministers to their pulpits without the consent of sessions were to be dealt with "as disorderly persons". James Hall and J.D. Kirkpatrick, dissented from the resolution on the grounds that there were "ministers of other denominations" who also had "made impositions on congregations belonging to our church", as well as Methodists.

The protest of Methodist ministers in regard to Presbyterian ministers being mercenary should be considered in the light of the limitations which Bishop Asbury had put on the salaries of Methodist preachers. In 1796, their income was prescribed not to exceed \$64 per annum plus expenses. In 1800, the limit was \$80 per annum plus traveling expenses, with equal allowance for a wife and \$24 allowance for each child between seven and fourteen.

Again in 1813, the Synod gave a pronouncement on the Methodist Church by way of an answer to an overture from that denomination. The paper adopted pointed out dif-

ferences in doctrine existing between the two denominations, declared that Methodist leaders were in the habit of making unfavorable insinuations on "the character and standing of the Presbyterian Ministry, as being absurd in their doctrines and mercenary", and that they endeavored to draw off Presbyterian members and to undermine the interest of the church; wherefore, "Synod is at a loss to see any good purpose that could be subserved by a free intercourse with that church; and would recommend that churches and individuals under our care demean themselves accordingly".

It was not until 1840 that the question of the relationship of the two denominations arose again. In that year a "question on the subject of intercommunion was introduced, which called forth much animated debate", and after unsuccessful attempts to procure indefinite postponement, the following resolution was adopted by a small majority: "That the act of this Synod at its first Sessions, regulating our intercourse with the Methodist Church, be and is hereby repealed". However, the matter did not die, and it was brought up again at the next meeting of Synod, but was postponed until 1842, when a committee, to which had been committed a paper on the subject, reported. The Committee felt that none should be refused communion merely because he was of another denomination, but favored re-enacting the 1813 action of Synod which Synod repealed in 1840. The Committee did not recommend this for adoption, believing Synod would not buy it, but did recommend that ministers and Sessions should exercise the privilege of deciding on whether or not persons of other denominations should be admitted to the communion, "restrained only by their known responsibility to their respective presbyteries and to this Synod". Synod, "after considerable serious and fraternal discussion" amended the report, declaring that the Confession of Faith, the Book of Discipline, and the Directory of Worship provided sufficient direction on the subject.

In 1848, it was pointed out that colporteurs found travel in Johnston and Nash Counties difficult because the Methodist and "hard shells" charged for lodging and horse. In 1892, ^{as Statesville} Synod adopted a resolution assuring "our sister denomination (the Methodists) that their "brotherly consideration has been appreciated", for the use

of their building, and asking God to "minister abundantly to their spiritual comfort and growth and grace".

The next reference to the Methodist Church occurs in the Minutes of 1920, when Synod is informed that the Methodists and Baptists were planning to set up programs for a campus ministry at the University of North Carolina similar to that of the Presbyterians; then in 1924, fraternal greetings were wired to the Western North Carolina Conference meeting at Greenville.

In 1925, Synod took an action expressing appreciation to Mr. J. B. Duke for the establishment of the Duke Foundation, and praised his "admirable catholicity in breaking over denominational lines and making institutions of other churches than the donor's own, sharers in its benefits". Again fraternal greetings went to the Western Conference, meeting at ^{Shenandoah} ~~Statesville~~.

Jews

As early as 1823 Synod learned of the organization within its bounds of several societies "for ameliorating the conditions of the Jews". The next year Synod took note of the fact that "we are indebted to the Jews for heritage and that perhaps through Gentiles, Jews may also obtain mercy". No further reference is made to this race until 1914 when it is recorded that Mr. Philip Sidersky of Baltimore, Maryland, addressed Synod on, "The Gospel for the Jews", and prayer was offered for the speaker and his people. Fourteen years later the Reverend Jacob H. Rosenburg addressed Synod on his work among Jews, presumably in Baltimore also.

German Reformed Church

In 1856, Synod named a committee to meet with a similar one from the German Reformed Church, to consider the possibilities of union with that group. The meeting was held at New Bern in the month of May, 1857, and a paper was unanimously adopted by the committee in which they declared that they fully believed that there was "no essential difference between the two churches, either in doctrine or church government; that both are Calvinistic in doctrine and Presbyterian in Church polity". The paper went on to say that they further believed that it would be for the promotion of spread-

ing of evangelical truth if an "entire and cordial union" should be effected, and that such union can be effected without any sacrifice of principle on either side. Other importance matters were declared to be not insoluble, such as ministers, churches, hymn-books, catechisms, benevolence support, and the like. Synod adopted the report with its recommendation that the German Reformed ministers and churches be invited "to cast their lot with us and to unite labors and prayers in order to spread our common faith".

Unfortunately this was not consummated. The historian for the German Reformed Church of North Carolina reports: "The plan agreed upon was then submitted to the congregations of Classis. The terms offered by the Presbyterian Church were liberal and generous. But such was the affection of a majority of the Reformed in North Carolina for the Church of their fathers, and so strong was their unalterable attachment to the doctrines of the Heidelberg Catechism, that union with the Presbyterian Church was an impossibility".

Ecumenicity

The general spirit of the Synod has been increasingly in the direction of ecumenicity; at least for cooperation, if not always for union. This spirit has manifested itself in many ways. While the Synod failed to vote unanimously by presbyteries for union with the Presbyterian Church in the U.S.A. and the United Presbyterian Church, in 1955, three of the nine presbyteries did approve. ^{RP IN} ~~On~~ 1864, the Synod urged an interdenominational day of humiliation, prayer, and Thanksgiving. As early as 1831, Synod heard that a Baptist minister, the Reverend P.W. Dowd, had been appointed agent for the American Sunday School Union, and assured him of cooperation in his undertaking to dispose of books and to supply schools and libraries.

In 1893, Synod adopted a paper on proposed relations with the Associate Reformed Church and named a committee to negotiate with that body, calling on the General Assembly to proceed similarly. The paper pointed out the "identity of belief, both in doctrine and polity" of the two churches, and declared, ". . . in view of the known orthodoxy and loyalty to the truth of this esteemed body of Christians, our Synod would express the desire for closer relations with said church". The Committee reported in

1894 having made contact with the Moderator of the ARP Church proposing cooperation "short of organic union", if possible, and suggesting an interchange of pastorates to enable closer work; and further, that the Moderator of that Church had replied, giving obstacles to organic unity, but suggesting the propriety of waiting for action by the General Assembly of that denomination. Again, the effort by the Synod of North Carolina of the Presbyterian Church U.S. ^{toward union} came to failure for want of a second on the part of the ARP Church.

In 1893-1894, Synod heard representatives of the Waldensian colony at Valdese, and declared, "We welcome these historic Christians to our borders and hereby express our sincere hope that our relations with them may be close and cordial".

In further support of the ecumenical spirit of the Synod of North Carolina, in 1901 and again in 1949, Synod exchanged greetings with the Reformed Church of France, a body of 600,000 descendants of the Huguenots. In each instance representatives of that Church addressed Synod.

In 1904, Synod endorsed an action by the General Assembly which had appointed a Committee to confer with similar committees of other Presbyterian and Reformed churches in regard to the "matter of closer relations". Asheville Presbytery, then a member of the Synod of North Carolina entered into negotiations with French Broad Presbytery of the Presbyterian Church, U.S.A., relating to cooperation in the Home Mission program in the Appalachian territory. Synod felt that when honest differences of opinion arose between the Presbyteries, because they were "brethren in the Lord. . . one in doctrine and polity . . . both striving to extend Presbyterianism . . . that all questions in dispute" might be referred to a joint committee of the Synods of North Carolina and Tennessee for resolution.

An overture from a minister of Synod asking Synod to overture the General Assembly to decline entering into organic union with the United Presbyterian Church was answered in the negative during the meeting of 1913. Dr. John M. Wells, D.D., a member of the Assembly's Committee on cooperation and union with other Reformed bodies, and at the time pastor of the First Presbyterian Church, Wilmington, was heard by Synod "with

pleasure and profit" in 1920.

A paper from Mecklenburg Presbytery in the same year asking that "no funds raised for systematic beneficence should be used by agencies of the Church for the Inter-Church World Movement", was received merely as information.

Negro Work

The first reference to Negroes from the standpoint of denominations appears in the Minutes of 1827, which, incidentally, have been lost, and the matter would be unknown except for the discovery by the author of a partial report on this meeting, which was^{held} in Salisbury, October 3-6, in the Evangelical Museum. This is the account of a Negro slave by the name of Harry, who had been expelled from the Methodist Church for remarrying while his first wife was alive. The case was sent by the Session of the Fayetteville First Presbyterian Church to Synod for consideration and advice. The facts were that Harry's first wife, whom he married in Fayetteville, had been recovered in a suit at law by owners in Georgia and after some two years he married again. His new wife had been purchased by his master in New Hanover County, following which her former husband married again. After Harry ascertained these facts, he married, and had two children by his new wife. The Methodist discipline "expelled" Harry, though there was no other impropriety of conduct alleged against him. In justice to Harry's owner, it was pointed out that he had sought in vain to purchase his wife from the Georgia owner. Harry sued perseveringly but without success for restoration in the Methodist Church, and now applied for membership in the Presbyterian Church. What would Synod advise?

Synod answered that the circumstances should not be such as to keep Harry from the church, and pointed out that "While Synod would duly appreciate the importance of yielding due respect and courtesy to the opinions and decisions of sister churches, they would also be duly sensible of the right and necessity, on their own part, of maintaining independent judgment; and finally Synod is not of the opinion, that the circumstances ought to throw obstructions in the way of Church-Sessions, in admitting to sealing ordinances".

In 1920, a special report on Colored Evangelism called attention to a proposal before the Church for united work with the "Northern" Presbyterian Church in the area of evangelism among Negroes; however, Synod first declared its unwillingness to initiate "new or untried lines of work for the present"; then appointed a committee to confer with the Catawba Synod of the Presbyterian Church in the U.S.A. for the best way of furthering work among negroes in North Carolina. The Committee reported back in 1921, that agreement had been made for the Synod of North Carolina to engage in evangelistic work in the schools of Catawba Synod, providing for a full-time white evangelist. Synod approved of cooperation with Catawba Synod and appointed a fraternal delegate to the next meeting of that Synod. In 1922, Dr. William E. Hill reported that he had represented Synod at the Catawba Synod, which met at Wake Forest, and was cordially received. He expressed the opinion that such interchanges were timely and promising.

In 1932, Synod's Committee on Home Missions reported that Synod was assisting in support of Mary Potter School for Negroes, an institution of the "Northern" Church. *located at Cypark* This relationship has continued intermittently through the years. In 1942, the same Committee urged cooperation with the "Northern" Church in Negro Work. In 1944, Synod instructed its committee on Negro evangelism to request Catawba Synod to appoint a committee to confer in order to secure closer cooperation and greater efficiency. This request was reiterated in 1946. In 1947 the Rev. R. C. Stribbling, Moderator of the Catawba Synod brought fraternal greetings to the Synod of North Carolina, and the Rev. Harold J. Dudley was appointed by the Synod of North Carolina to reciprocate at the next meeting of Catawba Synod. *at Hilton.*

In 1950, Synod was informed that educated Negroes were relating themselves to the Roman Catholic Church.

Roman Catholics

References to the Roman Catholic Church appear in the Minutes of Synod in 1845, 1887, 1906, 1947, and 1950. In 1845, Synod was informed that the General Assembly had ruled that baptism administered by a "Romish priest" was not valid in the Presbyterian Church. In 1887, Dr. J.B. Mack, agent for Davidson College, warned Synod of the "alarming growth

and aggression of the Romish church in proportion to the growth of Protestant churches. . . and the need of a Christian education to withstand its progress and domination". Synod urged parochial education as a means of combatting the alleged menace.

In 1906, in a report from the Committee on Sabbath and Family Religion, it was charged that historically the Roman Catholic Church had by its latitude on "social recreation and worldly amusements" encouraged laxness towards Sabbath observance, but of late there was encouragement because the Church was moving towards stricter observance of the day.

In 1947, Synod overtured the General Assembly to warn by a pastoral letter the danger of intermarriage between Protestants and Catholics. And finally in 1950, Synod adopted a resolution in the Report of the Committee on Christian Relations opposing sending an Ambassador from the United States to the Vatican. This was the same year it was reported that Negroes were identifying themselves with the Catholic Church.

Cooperative Efforts

Through the years Synod entered into a number of cooperative enterprises, sometimes with one or two denominations and sometimes with a much larger number. This cooperative spirit at times has been manifested through inter-denominational agencies.

Marriage and Divorce

As early as 1827, Synod issued a deliverance on marriage and divorce in the case of the slave, Harry, which expressed an opinion contrary to the discipline of the Methodist Church. It was not until 1904 that another question arose inter-denominationally on the subject. At the meeting of Synod in 1904, Bishop Joseph B. Cheshire, of the Diocese of North Carolina, was heard in reference to the question of divorce. After the Bishop had presented a set of resolutions adopted by the Diocese, the Synod appointed a committee to cooperate with a similar committee of other denominations in the State for the purpose of memorializing the Legislature, urging such legislation as might be necessary to restore divorce laws to their original simplicity. In 1947, as has been indicated already, Synod asked the General Assembly to make a deliverance on "the danger" of inter-marriage between Protestants and Roman Catholics.

Councils, Leagues, and Societies

It is appropriate to note that the policy of the General Assembly of the Presbyterian Church, and therefore of its constituent synods and presbyteries, was to proceed slowly in regard to identifying the Church with Societies outside the Church, or even to countenance societies within the Church. In either case, the Church made sure that such societies were Biblical in character, and not competitive with the Church itself. In other words, the Church proceeded on the basis that the Church itself is the Christian Society and any other organization that merits affiliation must be subservient to the Church. An example of difficulties in which the Church might become embroiled if this principle is ignored, was the organization of the United Domestic Missionary Society in 1822, which was an independent agency, standing half-way between the Presbyterian Church and the Congregational Church during the years of the Plan of Union, 1802-1838. This organization became powerful, independently of the church, and was one cause of the Schism of 1837.

The first reference to cooperation with a Society interdenominationally seems to have occurred in 1848, when the Treasurer of Colportage reported that the Committee did not feel it was capable of competing "with the American Tract Society, which is made up of all denominations (hardshells excepted)". Actually the Presbyterian denomination had been affiliated with the American Bible Society from its inception in 1816, with a Presbyterian, Elias Boudinot, as President. It has been said on excellent authority that "to the Bible Society the Presbyterians have given of men and means beyond any other American church". The Synod of North Carolina was closely related to the organization by virtue of the fact that the first president of the North Carolina Society was Dr. James Hall, who was also one of the organizers of the American Bible Society. It is of particular interest to observe that the North Carolina Bible Society organized the North Carolina Institution for the Instruction of the Deaf and Dumb in 1827.

The Federal Council of Churches in Christ was organized interdenominationally in 1908. The Presbyterian Church in the United States was identified with it from the be-

ginning; however, it was 1913 before the Council came before the Synod in any form. In that year a communication from the Council asking Synod to join in urging the City government and Board of Directors of the San Francisco Exposition to use all means to prevent exploitation by vice during the Exposition, was endorsed. Again in 1917, a communication from the Council was answered in the affirmative, petitioning the Federal Congress to pass a bill, providing that the Army provide one chaplain for every 1,200 men. In 1921, Synod overtured the Assembly to add the \$5,000 per annum paid to the support of the Federal Council to the "presbytery tax".

In 1919, Synod heard two addresses on the Inter-Church World Movement, and tabled a report made by a special committee on this matter. In 1948, the attention of Synod was called to a meeting in Charlotte of the Foreign Mission Conference of North America. In 1942, the Religious Education Committee reported on the four year effort on the part of the United Religious Education Advance, in which forty-two denominations were participating.

Temperance Societies

From the earliest times the Synod concerned itself with the cause of temperance. The drinking of "ardent spirits" leading to intoxication was a cause for frequent disciplinary action by the various courts of the church. Several ministers were either suspended or deposed from the ministry on being found guilty of drunkenness and other sins resulting from excessive drinking. In 1815, Synod urged the formation of "Moral Societies" and finally adopted a constitution for such societies in 1820. In 1831, it was reported that "most church members are members of temperance societies". Until 1886, all efforts at temperance seem to have been within the denomination, but in 1886, Synod received a communication from the Woman's Christian Temperance Union, asking Synod to unite in a request of the Evangelical Alliance to set apart one day in the week of prayer for suppression of the liquor traffic. Synod answered that it was concerned about the evil of temperance, and though it had "no official connection with the Evangelical Alliance, it does not hesitate to approve of the recommendation asking for the removal of the great evil of intemperance".

In 1888, the Evangelical Alliance of Wilmington, N.C., called on Synod to memorialize the State Legislature to make stringent the laws relating to the sale of "liquor" and the violation of the Sabbath. Synod approved of the resolution in principle, but declined to memorialize the legislature, and called on individuals to do all possible to have the laws amended.

In 1897, a communication was heard from the Anti-Saloon League asking that delegates be sent to the next convention. Synod declined on the grounds that the League was a non-ecclesiastical body, but affirmed its disapproval of intemperance. In 1906, the WCTU again petitioned Synod, asking support for enactment of temperance laws. Synod again expressed doubt that this was a prerogative of a Church Court, but urged individual members to "exercise their duties" on behalf of temperance.

In 1907, Synod acknowledged a communication from the Anti-Saloon League, and expressed gratitude for the progress in the cause of temperance, and called upon the people to support efforts "to banish this immoral and demoralizing traffic by example". For several successive years thereafter Synod acknowledged communications from the League similarly, always refusing to send a memorial to the Legislature. In 1940, Synod approved of the "educational work for temperance and the moral aims of the United Dry Forces of North Carolina, and commended the cause to the liberality of the people". In 1943, there appears for the first time in the Synod's Minutes, reference to the Allied Church League. General principles of the League were endorsed by Synod, and a request for financial support was referred to the Stewardship Committee. In 1944, Synod adopted the following resolution: "In view of the fact that the Allied Church League for the Abolition of Beverage Alcohol ^{has} ~~had~~ not received an appropriation this year due to an oversight, it is requested that the League be given a place on the program at the next meeting of Synod and that the Stewardship Committee place the League in the budget for next year". Each year Synod heard a report on the League, and in 1947, a special committee was ordered to make a "thorough study of the Allied Church League, its purposes, and objectives in its program". In 1948, the Committee reported favorably on the League as "spearheading the opposition to the liquor evil". Synod expres-

sed confidence in its plan and purpose, stating it should be supported morally and financially. In 1949, it was pointed out that the League was engaged in "rehabilitation, education, and redemption". In 1950 and 1951, Synod appropriated \$500 per annum for support of the League; and in 1952, \$1,500 for the ensuing year, and again for 1954. Beginning in 1955, there was strong opposition to the League, and in 1958, Synod shifted its emphasis and support to an alcohol program undertaken by the North Carolina Council of Churches. The Allied Church League was dropped.

North Carolina Council of Churches

The first representation of the North Carolina Council of Churches to the Synod of North Carolina occurred in 1935, and was in the form of a paper on the "Proposed Constitution of the Council", read by the Rev. Price H. Gwynn, Jr., who explained the origin of the movement. The paper was referred to the Standing Committee on Bills and Overtures, and towards the close of the meeting this committee recommended that Synod accept membership in the Council "with the understanding that there is no financial obligation on the part of Synod, and that utterances of the Council shall not be regarded as necessarily reflecting the opinion of the Synod". Through the years the Synod has been one of the staunchest supporters of the Council, and a number of the Council presidents have been Presbyterians, including Dr. Walter L. Lingle, Dr. John R. Cunningham, Dr. Kelsey Regen, and Dr. Harold J. Dudley. Likewise, a number of Presbyterian women have served as presidents of the Department of United Church Women, including Mrs. Walter P. Sprunt of Wilmington, Mrs. C.C. Todd of Rocky Mount, Mrs. R.W. Barnes of Burlington, Mrs. B. Frank Hall of Wilmington, Mrs. George U. Baucom and Mrs. Harold J. Dudley of Raleigh. Eventually the Synod came to give financial support to the organization, and in 1962 subscribed in excess of \$5,000, including gifts by individuals and individual churches. Executive Directors of the Council, except two, have been Presbyterians. These were Dr. Ernest J. Arnold (1936-1939); Miss Frances C. Query (1949-1951); and the Rev. Morton R. Kurtz, incumbent, who has been in office since 1951.

Miscellaneous Enterprises

Synod was rebuked in a report made in 1882 by the Committee on Sabbath Schools, in that it was pointed out that "Presbyterians seemed scarcely alive to the importance of Sabbath School work, and to the intense zeal and signal progress made in this department of Church enterprise by our zealous and beloved sister churches". In 1887, a report on Publication and Colportage stated that "other denominations were actively at work in the publication field, but because of financial difficulties, we have been unable to do but very little".

In 1848, Synod heard in the report of the Treasurer of Colportage that "through a benevolent gift of a lady from Raleigh", colporteurs had been sent to Johnston and Nash Counties, where Presbyterianism is almost unknown and unheard of, to sell books and when that is not possible to give them away.

Evangelism

The Synod recognized early its obligation to evangelize cooperatively with other denominations, for in 1832 in the report on "the State of Religion", it was pointed out that there were upwards of 400,000 unsaved souls in North Carolina, and it was urged that the Synod cooperate with "sister denominations" as the best method to reach them.

Chaplains

In the several wars in which the nation has been engaged, occasion arose for cooperation in a Chaplains' program. Dr. J. William Jones, in the "Preface" to Christ In Camp, refers to "the minutes of the Chaplains' Association of the Second and Third Corps, furnished me by the courtesy of the accomplished secretary, Rev. L.C. Vass". Dr. Vass was a Chaplain from the Synod of Virginia, but after the War became the distinguished pastor of the First Presbyterian Church, New Bern. More than 130 Presbyterian ministers served as chaplains during the War between the States, and of them approximately a dozen were from North Carolina.

In the Minutes of the Association for March 16, 1863, Round Oak Church, Virginia,

it was pointed out that "sweeping charges (had) been brought against chaplains and chaplaincies generally, in consequence of the deficiencies and delinquencies of some who hold that office", whereupon "it was agreed that the odium brought upon the office by the few must be lived down by the rest". The Clerk of the meeting was the Rev. L. C. Vass.

The earliest reference to Chaplains in the Minutes of the Synod of North Carolina occurs in 1860 in connection with a communication from the Synod of Baltimore, forwarding a resolution, adopted by that body on October 20, 1859, protesting the monopoly of the Office of Chaplain at both West Point and the Naval Academy by the Episcopal Church. There had been a total of 16 Episcopal, 2 Methodist, and 1 Presbyterian chaplains at West Point; and 10 Episcopal, 4 Methodist, 4 Presbyterians, and 1 Baptist at the Naval Academy. This was said to "grow out of a religious establishment in these schools". Synod endorsed the resolution, adding that the inequality of chaplains is "a decided step towards an official recognition of that denomination over all others", and that the Federal government was showing favoritism and partiality.

In the other Wars engaged in by the United States, the Presbyterian Church has taken a prominent part in the Chaplain's program, including both the First and Second World Wars and the Korean War.

The Synod has also been interested in another type of Chaplain on a cooperative basis; to wit, chaplains for state prisons. The question was first discussed at the meeting of Synod in 1896. A committee was appointed to "try to secure, along with other denominations, the appointment and support of chaplains for state prison farms". The following year the Committee reported rather discouragingly that it had conferred with other denominations, and that after careful "survey and cognizance of the situation and conference with sister denominations, they had decided that under the present administration of the state government, there appears no feasible plan to give convicts any religious instruction by special agents, regularly".

There is one other important contribution the Synod made through interdenominational efforts. That was begun in 1922, when a committee ^{which has been} appointed to investigate

the offering courses in English Bible at State institutions
~~this~~ contingency, reported having met with President Harry Woodburn Chase of the University of North Carolina, who assured them of his sympathy in such a program. Synod continued its committee and instructed it to cooperate with other denominations in the undertaking. In 1923, Synod authorized its committee to call an inter-denominational ~~committee~~ *conference* during the month of January, 1924, for the purpose of joining in a request to schools to establish and maintain chairs of Bible as a part of the regular course. The committee reported in 1924, that the meeting had been held, President Chase and the faculty were represented, but that because of the illness of Dr. Chase, the matter was in abeyance. In 1926, Synod heard that the University of North Carolina had established a School of Religion with charter and by-laws, largely under local control, with the promise of giving the denominations a minority of representation on the Board. Ironically, the Committee reported that it ~~has~~ *had* nothing to do with the establishment of the school. Synod, for want of information as to the scope, character, and control of the School, declined to appoint a representative, but ordered the committee to investigate the matter further. In 1928, Synod was informed that the head of the School of Religion at Chapel Hill had resigned; that they had nothing further to report except that they had been instrumental in creating inter-denominational interest in the effort. Synod then discharged its committee.

CONCLUSION

This has been an abridged account of the Synod of North Carolina, Presbyterian Church in the United States. It is far from definitive. It has of necessity omitted reference to most of the churches, even the old churches; and most of the ministers, even many who distinguished themselves in the church and community; and a host of lay men and women, who have contributed not only to the development of the Presbyterian Church, but to government, education, business and industry, the professions, and society in general, in both the State and Nation. There is much left unwritten of education, and missions and evangelism, of social concern, of ecumenicity, the Sunday School, Publications, Discipline and Trials, of Music, Philanthropy, of the Moderators and Stated Clerks of Synod, of the Presbyteries, and numerous other subjects,

all of which have a place in a well-planned definitive history. Suffice it to say, that this document is a foretaste of a work in process, which when completed will doubtless consist of several well-filled volumes.

The Synod of North Carolina, Presbyterian Church in the United States, is probably the only major denomination in the State without a definitive history. The Moravians, not as old in North Carolina as Presbyterians, and today consisting of only approximately 20,000 members, are memorialized in the History of that Church by Adelaide L. Fries, in eight volumes, totalling 4,369 pages. The Synod of South Carolina, Presbyterian Church in the United States, no older than the Synod of North Carolina, with a membership one-half as large, has three excellent volumes on its history through 1925, totalling more than 2,500 pages.

It used to be said that North Carolina history was the most neglected of any of the original colonies, with possibly one or two exceptions, and to her own detriment. It can be truthfully said today that the History of the Synod of North Carolina, Presbyterian Church in the United States, is the most neglected segment of the history of the State of North Carolina, to the detriment of both the State and the Synod.





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